

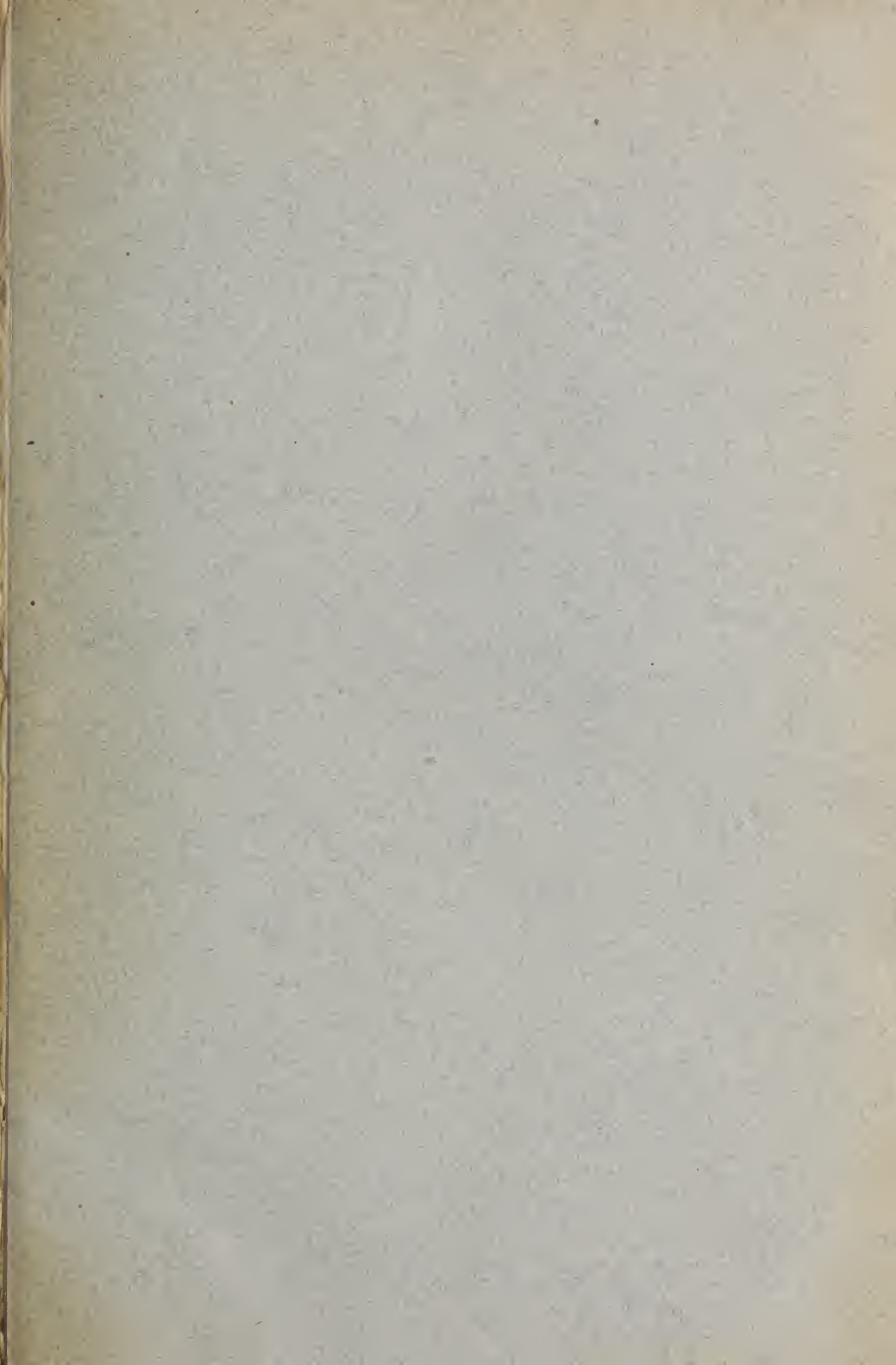




Division.....I.....

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THE
MISSIONARY REVIEW.
[of the World]

Nil Desperandum, Christo sub Duce.

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THE MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

VOL. X.

AUGUST, 1887.

NO. 8.

I. THE EVANGELISTIC ERA.

BY ARTHUR T. PIERSON.

History is a succession of divine crusades. In every generation a distinct and definite plan of Providence may be detected by the careful observer of God in history; and the true seers, the wisest and greatest in His eyes, are those who seek first to find out that plan and then fall into their place in it, and so serve their own generation by the Will of God.

Going back to the middle ages, we find God leading on a crusade against Feudalism. At no time in the world's history, perhaps, have the great masses of the people been as badly treated as during the sway of the feudal system, and the main hindrances to human growth and progress to-day are the relics of that ancient thralldom. Over its ruins the race has marched on toward individual intelligence and independence.

Then came the double Reformation in philosophy and religion and the era of great Inventions, when the Bible was given to the common people and the mariner's compass, printing press and steam engine were provided as God's means for bearing the missionary and spreading the gospel over the whole world.

Then followed the crusade of Philanthropy. Such men as Wilberforce fought to abolish the slave trade and emancipate the slave, and such as Shaftesbury wrought patiently for half a century to secure remedial legislation in behalf of inmates of insane asylums, laborers in mines, work shops and factories.

Under the same divine leadership we have come to the great Evangelistic Era. During the last fifty years, the great question which absorbs the best minds and hearts in the church of God is the carrying of the message of life to the whole human race as soon as practicable ; and Home missions and Foreign missions are but two great arms of the one work, Evangelization.

When God leads, a true disciple must follow. When He says, go forward ! we dare not be indifferent or heedless. The emphasis of the age is at once intensely individual and intensely universal ; on one hand great stress is laid on individual development and responsibility, and on the other, upon the duty and privilege of doing good unto all men.

Because this movement is of God it cannot be arrested : the waves will not be swept back and the tide is fast rising. Never before, as in the very roar of the surf, did God in a voice of thunder call his people to leave no human soul without the gospel.

The Reformation was a day-dawn after the dark ages, but only a dawn. It exhumed and revived from the rubbish of half pagan rules and forms, false doctrines and superstitious practices, the old truth of Justification by Faith ; it affirmed the right of the people both to possess and interpret the Word of God, and gave a mighty impulse to evangelical truth and life. But even the great Reformation left the Church and the State in alliance, the hierarchical spirit prevalent ; and so secularism and clericalism survived.

It is especially to be noted that the revival of Evangelical faith did little directly to revive Evangelistic work and power. The Church for three hundred years either denied her debt to the lost souls, especially in foreign lands, or else treated her obligations with contemptuous indifference. In no period since the Reformation has there been such a dearth of conversions and spiritual life as from the year 1700 till about the era of the French Revolution*. Both in England and America, religion lay as dead or dying ; the land flooded with infidelity and immorality, an open disregard for religion was the characteristic of the age, and Christianity the butt of ridicule. Blackstone, the legal commentator, early in the reign of George III, had the curiosity to go successively to hear all the various clergymen of note in London, and heard no discourse which had in it more

*Christian Leaders of the Last Century, P. 13.

Christianity than the writings of Cicero, or from which he could learn whether the author were a follower of Confucius, Mahomet or Christ!

There was an unmistakable drift backward toward the dark ages. It was another illustration of the great truth and fact that Evangelical faith and evangelistic activity must go together; the decline of either imperils the other, and no revival of evangelical faith is complete that is not accompanied or followed by evangelistic effort.

Since the middle of the eighteenth century God has been leading the way for a new Reformation. Already there is a remarkable change. It began in a revival of preaching that was both evangelical and evangelistic. At this very critical juncture God raised up Apostles to herald this new Reformation; Whitefield, the Wesleys, Grimshaw, Romaine, Rowlands, Toplady, Fletcher, Edwards—these were a few of the men, whom God had prepared. They preached the old gospel of Apostolic days; preached it everywhere, at all times, simply, pointedly, fervently, fearlessly; they taught the sufficiency and supremacy of Holy Scripture, the fullness and freeness of Christ's satisfaction for sin, justification by faith, the universal need of the new birth by the Holy Ghost, the inseparable link between faith and holiness, and God's eternal hatred toward sin and love toward sinners. And the effect and end of such preaching was that the Lord was preparing the church for this greatest evangelistic era since Pentecost.

Accordingly toward the close of the last century a marked movement began in the direction of evangelistic activity. It must be remembered that such men as Whitefield, the Wesleys and others we have mentioned were evangelists and even open-air preachers. They not only led the way in evangelical preaching but in evangelistic preaching, and set the example of seeking to save the lost.

But even then the church did not as a body recognize her obligation to evangelize the world, and those who did feel the duty and urged it met of course with opposition. There has never been any great advance in piety or philanthropy, not even philosophy, and invention, that has not encountered at least the inevitable *vis inertia*. And so the era of modern missions passed through throes of birth. Dr. Ryland bade William Carey "sit down," and not

presumptuously undertake to convert the heathen; the Scotch Assembly pronounced such schemes fanatical, dangerous and revolutionary; Sydney Smith trailed the guns of his satire against the consecrated cobbler and his missionary band with their twelve shillings and sixpence; and even professed disciples could not see that God was leading on this last great crusade and that he who sought to overthrow it was fighting against God.

Hence arose the need of a new Reformation; greater than any that preceded—a revival of universal Evangelism. God led on one more crusade, and we are in the midst of the Evangelistic Era. We are nearly at the close of a century of missions during which more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more new translations of the Bible made and more copies scattered, more converts from pagan, papal and moslem communities gathered; more evangelists raised up and more evangelistic agencies multiplied and operated, than during the thousand years preceding.

And as yet we have only begun to return toward the primitive scriptural apostolic basis. We are still clinging to the mistake of centuries and so hindering the fuller display of God's power. What is that mistake? Not the secular spirit which leavens the church and leaves worldly men to control its affairs and dictate its policy and fetter its pulpit; not the hierarchical spirit which elevates the ministry into a clerical caste and builds a barrier between them and the laity even in work for Christ. All this is bad enough, but the great mistake which underlies them all is the practical denial of an individual responsibility for reaching unsaved souls with the gospel.

The spirit of Indifferentism is abroad in the church. What we do to save the heathen abroad or at home is done by proxy. We substitute missionaries and money for our own individual personal effort. Voluntary societies acting for the church take the place of the whole church. Out of some thirty million Protestant church members and over one hundred million adherents, some five thousand laborers, male and female, go to foreign shores and we give them a meagre support, and are content: *we are evangelizing the heathen!* But what if these ('apostles') were providentially shut up in some Jerusalem, where are the multitude of believers? In their workshops and counting houses, in the marts of commerce and at their pro-

fessional employments ; but absorbed in their own business. If to-day the one hundred missionary societies with their five thousand missionaries and their native helpers were caught away from earth by a sudden rapture, and with them a few faithful souls who are working in their quiet way to save the lost, the church of God would be left destitute of laborers.

Oh, for some new Luther or Wesley to sound the trumpet of this new Reformation ! to provoke to love and good works a torpid, listless church. The scriptural idea and ideal is a whole body of believers at work for souls ; universal activity and world-wide Evangelism. Every believer must be a preacher, witness, herald. *It took a whole Christ to redeem, it will take a whole church filled with the Holy Ghost to evangelize the world.* The great commission, addressed to every believer must be so regarded and accepted by every believer. SERVICE must be emblazoned on our banners and become our watchword ; the work is world-wide, there is a place for every child of God to work, according to the measure of his ability ; and only he who heeds this call from God to personal labor to save lost souls is faithful to his stewardship !

II. ADDRESS BY MR. WILLIAM DUNCAN, OF MATLAKAHTLA.

DELIVERED AT SPRING STREET PRESBYTERIAN CHURCH, N. Y. CITY,
MAY 22ND, 1887.

Christian friends, although it is not my intention to take a text of Scripture this morning, yet I feel sure my story will remind you of several texts.

The first will be that which speaks of the dark places of the earth, filled with habitations of cruelty. I would like you to bear that in mind, while you are hearing the story, and then revolve in your own minds how these dark places of the earth are ever to be made better by any machinery of man. The only power there is in the world to change the heart of man, is in this very book (the Bible,) which is the Word of God, and therefore the next part of my story, will be illustrations of that truth, that the Gospel is the Power of God unto Salvation.

I have, as you have already heard, been among Indians for a good many years, and in fact I left my home in 1856. I was introduced to these people in this way :—A Ship of War visited the

Northern Pacific Coast, on some political business, in 1853. The Captain being a Christian man, was very much affected by the sight he saw of the Indians, for not like the Indians with which you are acquainted in this country, they congregate in large numbers, and on that account are a belt of the most ferocious customers that can be imagined. He (the Captain), returned to England, and on his being recommissioned to go back again with another Ship of War, three years later, I was asked to accompany him. I volunteered to go. I was six months on the road, for we had to go around South America, and the west coast. I have come to the conclusion that the Christian world has only now come to accept one great teaching of the Bible, that is, The great Fatherhood of God. But the more I know of the world, the more I see of the world, the more I feel that we have not grasped this great fact of God's teaching—The Brotherhood of Man: or it would never be at this late day when we have had this Gospel, the Power of God among us so long, that there are still places in the world as dark now as they were thousands of years ago.

Now when I arrived at Victoria, I found a little handful of white people there, who had been purchasing furs from the Indians, very glad to make money out of them. For their protection they had built a stockade, and the very fact of their building that stockade, was a disgrace to Christianity; that there should be Christian men needing a stockade to take care of them, when there was the Gospel to do it. These people were extremely anxious, they said, about my safety, and they demurred at my going out among the Indians. I had 600 miles further to go up the Coast, and I was told I could not live very long; that I should be killed. The Captain insisted I should go, the Governor said it should not be. The matter was referred to me, and I said to the Governor, "My instructions bid me go to that place, and I have all the more reason to go, when I hear they are in such a condition; if you then will give me shelter a little while until I can learn the language of the Indians, I will take all the risks." He gave his permission. Three months from that time I started. Now just before we leave this spot I must mention one fact, that the British Priest was there before us. He had not gone up to the place where I was going, but had located where a few whites were, which place afforded them the protection of a stockade. In the morning you would see the Indians with their little ribbons flying, going to church. The Indian is very glad to put on something else than his old wretched garment, but the Priest did not teach the Indians how to become civilized, how to become men, &c., nothing but the Gospel could do that. Five months ago I passed through the same place, and found them in the same wretched, degraded filth and heathenism, or even worse than when I first saw them. So much for church ceremonies; so much for worldly teaching. That is not the power to raise man;

it is the Gospel of Christ, and unless we feel that power, we are as dead to-day, as if we were heathens. Three months I stayed in Victoria, and the first sight that struck me with horror was this:—About half-way there, the ship anchored to supply some goods to a store that was also protected by a stockade. On my way to the stockade, my attention was attracted by parts of a human body scattered on the beach, thrown about for the dogs to eat. I asked the man ahead of me what this meant, and he replied, "A few days ago there was a great fight here, and many of the Indians were killed, and hacked to pieces." As I advanced up the beach I saw in the trees, boxes. These boxes contained the dead. I also saw little trinkets hanging from them, which the Indians had placed there as a memento of their dead. We went on in a little while, to the place where I was to remain. That place was called Fort Simpson. There were 2500 Indians there. Nine different bands were located there, all living in hostility, all given to the most atrocious barbarities. I must give you a picture of these people, that you may have an idea of what the Gospel and Christianity have done.

First of all, in the Winter months, I saw they were given to all propitiating customs, in reference to the departed spirits, which they believe to leave their homes, and occupy mountains and rivers. One of these bands of men were set aside as it were, to go through with all kinds of ceremonies. Sometimes they would kill a slave, sometimes they would exhume a body that had been buried, and then eat it. These wild men would spend the entire Winter months in yelling and whooping. They would keep these ceremonies up night and day, at least we could hear the sounds, as of course I can only tell you of what my ears informed me, as I never went inside. They would make a mark around the doorway, which signified that no person could enter unless he belonged to that particular band.

About three months after I came there, I was told that a slave was going to be murdered, for the gratification of a Chief whose daughter was to be elevated to a position of rank. I must tell you that the Indian lives for pride; that is all he thinks about, and I do not think there is a prouder being on the face of the earth, than an Indian. In order that the daughter of the Chief might retain her name, she must have somebody to suffer, or some property must be given, and it was decided to kill a slave. The poor woman, as I was afterwards told, was made to dress herself in the morning, and prepare herself to be killed. She put up her hands imploringly, and begged and pleaded for her life, and the distress on her face was terrible to witness. The assassins consisted of two bands of men, each headed by a naked cannibal. We saw them surround the body, and then for a little while all was hid from us. Very shortly we saw the band divide again, and each of these naked men

had half the body in his teeth. They then separated one hundred yards, the band surrounded the naked men, and again all was hid from us. In a short time that poor victim was consumed. Now that I saw, after I had been there a few months, while I was learning the language, and you can imagine what a depraved set of human beings they were.

I must give you an idea of the pride of the Indians, by a story, and you will see how dangerous it is to meddle with those men. A Chief's sister was somewhat insulted one day, by a party of men of another band. Rather than carry that little taunt, for it was nothing but a taunt, she would rather die. I will just tell you here that if you hear an Indian swear, it is always in English; he cannot swear in his own language. She was placed upon a board dressed in all her finery, everying was put about her person belonging to her, and she was then placed upon a high pile of wood, which was burning fiercely. She would rather be burned than bear the taunt put upon her name. The Chief then determined to avenge the death of his sister. He dug an immense pit in his house, and sent for the other band of men. They, supposing they had been invited to a feast, came, but instead of a feast as each man entered the door he was knocked in the head, and precipitated into this pit. The whole band would have been thus destroyed had it not been that the Chief desired to save one man, and motioned him aside. This excited the suspicion of the man behind him, and he looked in and saw the bodies. All this time the women inside were shouting, screaming, singing, clapping their hands, the drums were beating, so the cries of the poor victims could not be heard. Now this will show you the pride of these people.

I must tell you a little about their customs. It is interesting to know what these people did believe or fancy in regard to the great future. First of all, the Indians have a perfect conviction, as to the future state. They do not speak of a person as dead; their word does not imply what ours does. Their word is this, "Parted in two, separated, divided," and when I asked if a person was dead, he would merely say, "He has parted, or she has parted." The body is there which they take away and burn, but the soul is gone, and that they feed. Immediately they place food upon the fire for it, and wait until the food goes into the soul.

They believe that the great Chief of all resides in the Sun, and another great Chief resides in the Moon. I remember one day the following ceremony took place. A great band of men went down to the water's edge; the tide was very low, when I went up to look, I could see only shadows, but presently we saw as if a New Moon had come. There was a large figure of a New Moon. Presently it began to wax until we had the disc of a full moon. Then appeared a man's figure on it. It immediately began to talk, and they had their clamour with the man in the moon. By and by the

figure disappeared, and the moon began to wane and die away. Then various rows started up, because they had had a conversation with the man in the moon. Then I found out too that they had some legends which really indicate that they had known the truth, or some fragments of the truth, in early years gone by; for instance they say that earth and Heaven were once in close proximity. Earth was not so far from Heaven as it is now. They say that it was so near that everything on earth was easily heard in Heaven, and everything in Heaven, was heard on earth; but by and by the children of men became so unruly and noisy, the Chief in Heaven could not rest, so he took the world and pushed it right away, and thus it is we are so far from Heaven to-day. This is the way they look upon the cause of Heaven and earth being so far apart.

I must not stop to tell you more of their customs; I will simply mention what was the first thing to do among them. My first business was to get their language. They had no written books, and I had therefore, to act words. I got an Indian who was considered a very intelligent man, although a very bad man at that time, but still he served my purpose, and day by day I acted words. He would watch me, and I kept him constantly thinking of what I was doing, and as soon as ever he began to think what word I was aiming at, he began to talk, and as soon as he began to talk, I took my Bible and began to write. Having put down what he said, I began to use that word myself; then if I was right he would smile; if I was wrong he would correct me at once. For a month or more I had that man acting words, and at the end of the month I found I had one thousand sentences or more. Of course now it was very easy getting the names of things. My time was limited, but at the end of eight months I was able to preach. I had determined not to begin to speak to them at all about religion until I could speak to them in their own language, of the Gospel of Christ in its simplicity and truth, so they should not get a wrong idea of it. I had not been among them, but had kept close to the house, but one day a Chief came into my house, and I could see by his appearance he was on business, for he had painted himself up, and looked very grand, and said he wanted to know why I was there. I could understand enough to find that out, and then he said, "I want to know if you have a letter from God." I said "Yes, I have God's Word." "Then I want to see it," he said. I brought in the Bible and put it before him, and said to him, "Look." He opened and looked at it, but of course it was all hieroglyphics to him, and he said "Is that the Word of God?" I said "Yes." "Does that tell us God's word, and are you going to tell the Indians that?" I said "Yes." He then reflected for a moment or two, and said "Good; good," and then he went away. So that when at the end of eight months I had the language they were all prepared to learn what I could tell them about God's Word. They gathered in a

building of my own, as they would not allow me to meet the people in their houses. There were nine bands, so hostile that I could not get two bands to meet together in the same house; therefore I had to preach in nine different places that day. When I first met them, and attempted to speak to them in their own language, which is a very difficult one, I fairly quailed, and felt as though I should not be able to accomplish my work. I did not dare to trust my memory to repeat all the syllables, so I called the Indian who had been with me, to help me; but I found he was no use at all, as he was more frightened than I was, so I had to do my best. But I remember while I was speaking, that instead of their seeming to take any interest in what I was saying, they were much more interested in looking at me, and whispering to each other about my coat and hat; so I read the sermon three times over, feeling sure they would certainly take some of it away with them. On finishing it I asked them to respond in their usual way, as when they hear a sermon they always tell you what they think of it. They did not seem to be much affected by the words I had said, and yet assured me this much; the words I had said were good. They did not seem to wish to talk to me very much, and did not detain me, so I went around to the nine different tribes that day, and preached to them. The next morning when the stockade was open, a few of them came (they only have about a handful of people at a time, and keep the door barricaded with guns at the four corners) among them a woman clapping her hands, which is their usual mode of expressing wonder. When she was asked why she was doing this she said the Indians were all amazed and astonished; they had heard a white man speak in their own language, wonderful things about God, so that after all the sermon had done some little good. I kept on visiting them for some time, as I had done, going from house to house. I started to build a log house, and after a great deal of trouble succeeded in getting it up. Sometimes men and women would come in with their children, and one Sunday the King of the cannibals came, and I observed all the people turned and looked at him. I then turned myself as I thought probably something was going to happen, but seeing nothing unusual I went on with my discourse. Very shortly they all turned again to look at the cannibal. I looked again but he was merely hiding his face. After service I was curious to know why they had turned and looked at this man. They said, "Why sir, you made a great mistake to-day." I said "What?" "You used a word that is never spoken in the presence of a cannibal; it is wonderful he did not tear you to pieces." I asked what the word was and found it was the word "Ghost." I had thought I was using the word "Spirit;" I did not think there was much difference in the two words, and I had used ghost instead of spirit. The word ghost is never spoken in the presence of a cannibal.

I went from house to house in the night, as I had not time in the day, and one night while I was visiting one of these houses, conversing about Spiritual things, we heard the cannibals' party were out, as they always turn out in the night. The band consisted of twenty or thirty men who tear around like mad, making their hideous noises, and entering every house. The Indians immediately took mats, and began to cover themselves up, because they said if a cannibal when he enters the house sees no people before him, he goes out again, but if a person dares to show his face he dies. Of course they were very kind to me, and wanted me to take a mat, but I declined, saying "No, I cannot go behind a mat; I cannot hide from a cannibal." "Well then, they said, if he see you he bite you." Then I went out, thinking I had better be outside than in. The position of the gang was such I could just see their shadows, but it was evident to these men that it must be me, because an Indian would never be outside on such an occasion, and as I passed they stopped their noise and I could hear them say "The white man; the white man," and I was allowed to pass unharmed. During this period they paid me some little attention, and I found I had to use some tact in dealing with these people or they would obliterate every impression I had made. My plan was to go around to these various wigwams and help them. I will just describe to you one tribe of this kind. I started to visit one of the tribes one day. When I arrived at the Depot, the Chief and his party came down to meet me, and assured me I was welcome. They had heard of me, and were very glad to see me. Very soon I heard a drum beating in the Chief's house. A party of men came down and invited me to go up. I only had a couple of boys with me and one old man to guide us. When I asked what these people were doing, and what I was going to see, they said "The Chief is going to dance." "Now, I said, you tell this man I cannot go to see any dancing, I have a very solemn message to tell these people." The messenger returned and told the Chief what I said. He sent word back that if I did not want to see him dance, he would not come to hear me preach. If I had refused therefore, it would have kept all from coming to hear me. I then went. I was placed upon a mat and found they had a large sail hanging up, curtaining off a part of the house. Two men were standing in front of the sail, evidently for the purpose of acting something. Presently I heard one of them beat the floor with his stick, and he in a very solemn manner said, "Now we will speak of the great Heavens, and how they are changing." This was in reference to my coming there to tell them something from God. When that little speech was over the sail was put aside and there stood the Chief. He was all decorated with paint and feathers. He made a bow as a greeting of welcome to me, and began to pray a beautiful simple prayer. I was astonished of course. He lifted up his eyes and thanked the great

Father for sending His letter to his Indian children, and here is the man who shall tell it to us, and we shall listen to it." I was very much pleased to hear this ; it was a beautiful prayer, and the result was the whole party came to hear me preach on the bank of the river. I remember the most prominent man there was a very aged man, perfectly blind, who had resigned his position as Chief. He listened very attentively to me, and said to the people, "Listen, for you never heard such words as these before ; listen, these words are very good." I remember when the old man shook hands with me afterward he said, "I will go home now ; I will die, for I have heard of God and His great goodness."

I also had a school, and now comes a very serious change. As soon as ever these people began to find out the real meaning of the Gospel, that it meant the giving up of the heart to God, the turning away from all their customs, and leaving them forever, then they began to oppose me. They did not want to go any other than the way of their Forefathers, and many of them said "We want no new ways ; we want to keep the way our Fathers went ; what it did for them it will do for us." Then I had to meet them. I remember them saying they did not want the God of the white man. I reasoned with them in this way : "There was a time when you had a little stone tool to make your canoe, and you would whittle day by day at your work, but by and by the white man comes with his steel adze, and steel tools, and immediately you throw away the stone and take the steel, because the steel is better." Again, "There was a time when you used a bow and arrow, and many a time you missed your game because the arrow glanced away. By and by the white man comes with the gun ; you find out what the gun can do, and turn away from the bow and arrow, because the gun is better." Again, "There was a time when you rolled yourself in skins, but the white man comes with the blanket, and you throw away the skins and take the blanket, because it is better." "Just so, I said, act in the same way now. There was and are now many who still cling to the old ways and customs, and they are leading you to darkness and despair. Now I have brought you the Gospel of truth ; adopt it, because it is better," and they never used that argument again, about their Fathers. Now opposition began, and they were determined to take my life. The first big attack was by the head Chief. He brought a gang of men into the school, and drove out all the children, and stood over me from between two and three o'clock in the afternoon, determined I should leave the school and stop my work, or he would kill me, putting his hand across his throat. His band all stood at the door ready to do his bidding. He kept coming closer and closer to me, brandishing his knife, when suddenly he stopped and glanced over my shoulder. I turned around to look and there stood an Indian. I had no idea I had a friend ; that man was a friend, and had a cap

to cover his weapon, as the Indian never shows his weapon in the street. That is why the Chief stopped, for he knew if he tried to take my life, the Indian would draw his weapon and shoot him, and that is why he stood at my back to defend me. I began to reason with these men, I said "You have come into this school to take my life, and will you tell me why you are going to do it? What have I done that you would shed my blood, for my blood will have to be shed before I give up my work. If you think I shall leave my work until it is finished, you are wrong." Then one by one his gang began to go away. Presently the Indian who defended me turned around and looked. He saw he was almost forsaken, and he went off too. By and by I went to the door, and I saw the little children had all gotten under the houses. The poor little things had all been driven out, and expecting me to be killed were all in a state of alarm, but I begged a few of them to come back, assuring them I was still there and unhurt. I got them into the school, placed them in one of the classes, and gave them books, but their poor little hearts were beating too hard to turn a leaf. Very soon a thump came to the door, and then I was sure I had got to die, knowing the pride of the Indian, and that his pride had been hurt, and thinking they had come back with the full determination to kill me. When I opened the door, there the very man was. He rushed in upon me, not with a knife in his hand, but some papers. He said "Look at these papers and see who I am." He wanted me to know that he was a great Chief. I said, "I do not want to look at your papers; I know you quite well enough. You go and sit down there with those children, and I will teach you to be a better man than you are." He was very angry, stamped his foot and said, "I want none of your book; I do not want to be a better man." Another attempt was made to take my life while I was playing with the children; the very first time they had ever been out to play. The poor little things did not know how to play. You never see them play together there as children do here, so I thought I would try and teach them some of our games. All the parents came and looked on with wonderment. I had all the little ones run after me and try to catch me. One of the little boys tripped; the others all began to laugh. I turned around to speak to them, and there was a man right behind me who had just raised his gun to shoot me, because his pride had been hurt. His little boy had tumbled, and the other little boys had laughed, the Father was annoyed, and he was going to shoot me. If I had not been running the little boy would not have fallen. They would even take life for such a slight thing as this. Now you can see the savage condition of these people.

[*To be continued.*]

III. PREACHING OF JOSEPH RABINOWITZ.

The following brief extracts well demonstrate the character, tone and spirit of Mr. Rabinowitz's preaching to his Jewish townsmen in Kischeneff, South Russia. He reaches a multitude of Jews in Russia, hitherto quite inaccessible, not only by his preaching, but also by personal intercourse and by his Hebrew tracts. It is stated on good authority that his influence extends beyond Russia almost throughout the entire Jewish Mission field; and that the same tendencies are at work among the Jews of Austria, Germany and all over Europe. As a great evangelistic movement it may well enlist the hopes and prayers of God's people of every name and nation. If any have feared lest Mr. Rabinowitz's preaching was not sufficiently evangelical, plain, direct and pointed, let them read his sermons translated by Mr. James Adler, from one of which we give these two extracts:

"I am perfectly aware, brethren, that some of you are rather surprised at my statements, and think I am mad; others, if not for fear of the Government, would take up stones from the streets, and would stone me, because I speak to them in the name of God, and in the name of Jesus Christ. But since I was seized with love to my people, since the Jewish Question in Russia was kindled in me, since my heart began to realize the power of the blood of the Lamb of God, Jesus Christ, our brother according to the flesh, and the cleansing efficacy of the water which came forth from his pierced side, as the fountain opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness, I cannot keep silence; and as long as I shall live, I shall not cease from telling our people of the great sin they committed against the Son of David, against this Jesus Christ, whom God raised to be the light of the Gentiles, and the glory of His people Israel. How mysterious the dealings of the Jews seem to be in their rejection of the rod that came out of the stem of Jesse! The rebellion is as strong to-day among our people, the brethren of Jesus Christ according to the flesh, as it was on Golgotha on the day when the Righteous One was crucified! To this day, those of our Jewish brethren who cast His cords of love and mercy from off their shoulders, repeat the blasphemous words which the father of lies spoke through the mouths of the scribes and Pharisees, "His blood be upon us, and upon our children!"

"Dear brethren! Eighteen hundred and fifty years have passed since your forefathers quarrelled with the Angel of the Covenant, Jesus, Who suddenly came from Galilee to His Temple, which was full of Scribes and Pharisees, although they saw many

miracles wrought by Him; and to-day you are doing the same! You are still hardening your hearts and boasting of your noble ancestry, that you are the seed of Abraham, and priding yourselves in your great learning concerning Sabbath, Passover, lawful or forbidden food, meat-and-milk, &c., which help to grind the dry bones into powder, and which prevent the poor people from tasting the sweetness of the covenant which God made with us through His Son Jesus in the holy City of Jerusalem. You, too, whose desire is only to accumulate money and to obtain honour from your brother Ichabod, are astonished at the words: "If a man keep my saying, he shall never see death;" and with mouths full of mockery you say to each other, "Why, Abraham is dead and the prophets!" But this is because you, like your ancestors, do not comprehend the real meaning of the terms, "life and death, clean or unclean, rest or labor." "Life," in your opinion, is, to possess thousands of Rubles; "purity," is to be immersed in the stagnant water of the 'Mikveh,' and "rest," is to have a lot of money on interest in the Imperial Bank, and to be able to say to your souls, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." (Luke xii. 19.) This is the sole cause of your not being able to grasp either the Heavenly Father, His Messiah, or the Holy Spirit who is working in every one. In an age when all the truly wise of other nations tremble with holy fear at every word written in the prophets, believing that not a single word will fall to the ground, and seeing in the crucifixion of the Messiah and His resurrection, all the predictions of our prophets fulfilled, as also our Lord said, "I am *not* come to destroy the law, but to fulfill it," (Matt. v. 17) and as His last words on the cross were, "It is finished!" even in an age like this, you say in your hearts that all the grand things promised by the prophets are gone forever, and that you have nothing more to rely upon but upon your understanding and your money, to accumulate riches on every hand, to cheat right and left, and to make no distinction between a brother of your own people and one of another nation. If anyone tells you faithfully that Jesus is not a God who cannot help, but that "*He is mighty to save,*" and that He is not, as you are in the habit of thinking, only the portion of the uncircumcised Gentiles, who for a glass of brandy take the candlesticks from off your tables on a Sabbath-day, because it is not lawful for you to touch them; if anyone tells you, "not so brother! this is the Messiah Whom *Abraham saw and rejoiced over*; for through Him God accomplished all the promises given to Abraham, namely, 'Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him,' and that the stones of the field have also become Abraham's children, and that he was the ruler in Israel, whose goings forth have been from old, from everlasting," (Mic. v. 1) then your hands are ready to lift up stones to stone him, and it is

only by God's mercy, and government protection, that such a man can pass among you unmolested!

How long, brethren, will you be foolish? How long will you destroy your people and your nationality? How long will you count your hopes resting upon the law, and how long will you bear the covenant of God *only upon your lips*? How long will you consent with thieves? And how long will you speak against your Brother Jesus Christ? Learn this, my brethren, and remember, that it is only in Jehovah and in His Son Jesus Christ, our righteousness, the seed of Israel shall be justified, and shall glory. Amen."

IV. LETTERS.

1. *Brazil—Rev. Mr. Porter.*

The following extracts from Bro. Porter's letter to his Secretary shows the bitter and determined opposition of the Romanists of Brazil to the preaching of the Gospel. We are sorry to see that Dom Pedro, the Emperor, places himself so decidedly among them, despite his more enlightened, and in many respects more liberal views. Mr. Porter writes:

"A ride of five hours on the cars across the plains of Ceara brought us to Baturite, the terminus of the railroad, about seventy miles from Ceara. If this rate of travelling should surprise any of your readers, I would say to him that it only happens every other day, so is not so bad as it might be. Besides, it is in Brazil. Baturite is situated at the foot of the Serra da Conceicao. These mountains are very fertile, producing good coffee.

At Baturite our friends were waiting to receive us. Arriving at 6 P. M., we had but little time to give notice for worship; but even so some families were called, and I had a most attentive audience of about thirty persons. Worship over, we told our host, Capt. Rodrigues, that we wanted horses for the next morning to go up the mountains to Conceicao, a village on the top about nine miles from Baturite. In Conceicao Mr. Wardlaw has some believers. Next morning we mounted our horses, and with a man on foot to guide us, we went winding our way up to this place, 3,000 feet above the sea. Arriving at 10 A. M., we spent the day quietly, only serving as a kind of exhibition to the mountaineers. So long as we did not show any preparations for worship all was well. But when night came, and the lamps were lighted, things changed. Our host called our attention to some cow-bells at a distance, which, he said, were ringing for our benefit. We then held a consultation as to the expediency of having worship. As a number of the better class wanted to hear the Gospel, we decided to have preaching even if there were noise in the street. Mr. Smith opened with prayer, and then began reading a chapter; but by this time the cow-bell had approached the house, and the notes were varied with three or four horns and several tin cans. This serenading in the street, with a corresponding chorus of human madmen, made it impossible to hear the preacher's voice inside, so Mr. Smith stopped. At this juncture, a gentleman of some influence, who was inside, went out, and nearly succeeded in quieting the noise,

when a farmer from the country rode up, and, with another person, put himself at the head of the crowd. Here I will cease trying to describe the scene, of nearly an hour, that followed. The intimate connection of Rome and the "father of lies" was very forcibly impressed on me. From time to time the pandemonium would stop long enough for the leaders to threaten our lives, and yell at the top of their voices, "our religion is that of the State," "our Christ is the Christ of the wafer," "we accept the Christ in the cup," "long live the Roman Catholic religion." This was kept up until every assurance was given that we would not hold worship. They finally told our host that if any attempt to preach was made again, they would kill every one in his house, and level it to the ground. As there was not a policeman within nine miles of the village, we had no one to appeal to, so had to submit for the time being. The next morning it was reported that we were to be waylaid in the mountains; but the only thing done was an attack made on our man who had our valise. The assailants tried to take it away from him, and in the scuffle the valise fell in the mud, but nothing was injured.

The news had preceded us to Baturite, but, as we anticipated no trouble, we made preparations for preaching that night. And I have rarely seen a more attentive audience, both in the house and in the street. Not a sound was heard, except now and then a low expression of approval of some truth Mr. Smith expounded. After service we taught the ladies hymns till 10 o'clock, there being many persons in the street. So the "old, old story" is being newly told on soil trodden by the Romish heathen for centuries.

Let me close this with one more fact concerning the work in Brazil. The emperor, in his late visit to the province of Sao Paulo, saw the progress of the Gospel, and he advised the vicar of Piracicaba to put down the Gospel work. In a court-room he saw a Bible for administering the oath, and reprimanded the judge for having a Protestant Bible for the purpose. Since the emperor's wishes are supreme, we may at any time expect persecution on the part of the priest and the bigoted authorities. Let me ask all those who enjoy the full liberties of the Gospel to pray for us and our work, that the emperor's opinion may lead many to enquire after the truth, rather than hinder its progress."

2. *Bonthe, West Africa*—Bro. J. A. Evans.

Describing the frightful ravages of their frequent tribal wars in Western Africa, Bro. Evans writes :

"The suffering already caused by the ravages of the late outbreak is reported as something fearful in the Sulymah district. Hunger, nakedness, destitution, death and mutilation are everywhere to be met with.

An officer who was with Commandant Mosely until after his march from Lavanah to the relief of Sulymah, related to the writer that he had seen, in the vicinity of Sulymah, hundreds of refugees, and in many cases, small children deserted by their mothers in their flight from the war. These children, as well as many old men and women, are left to perish with hunger, while it is said that hundreds of persons have been carried away as captives, a part of whom will eventually be sold into slavery; but many will be put to death, some of them in the most cruel and inhuman manner, as, for instance, chopped up in small pieces, commencing from the ends of the fingers or toes, a little of which is cut off at a time until all is cut to pieces. At other times persons are stocked, and the hands are nailed to pieces of wood. At other times they are slowly

burned to death. Some cruel war-chiefs seem to delight in killing their prisoners on the occasion of visitors coming to see them. Civilized natives of Sierra Leone and Liberia suffer fearfully, too, at the hand of these ruthless war-boys.

Another officer, who was also with Commandant Mosely, but who had previously been sent interior on special duty to Chief Nakhiah, related to the writer the sufferings of a Liberian, who was just beginning to trade in the town Manee, in Gallinas, as this war was being sent out. The man had not been at Manee, when one morning he went out to one of the farkies to collect a bill (call-debt it is termed here in Africa). He was surprised to hear that war had taken the town and farkie with it, and hence he was as good as a prisoner there. But he proceeded on his return into the town when he met the first company of war-boys, who caught him, stripped off all his clothes but an undershirt, and after beating him severely let him go. The second company caught him, and took away the undershirt, and beat him the second time, after which the third company, not finding anything on his person, caught him and beat him the third time, after which it was decided to stock him. During the time he was being so misused he noticed one of his own boys among the warriors, and a principal person in punishing him. This discovery pained him very much that one of his own former servants should be so ungrateful to him. However, after all, the young man on being left alone to stock his former master, gave him a chance to escape, and urged him to do so, which he did by way of the water-side, as the young man directed him. After making his escape from Manee and the war-boys there, when he had gone some distance from the place, having to swim across two or three rivers, he was caught in the third one by a monster alligator; and although it wounded him severely, yet he succeeded in escaping from its mouth and getting safe on shore. To his terror and great surprise he looked, and behold, the warriors were coming in hot pursuit after him; and although wounded and fatigued by the alligator, he was again obliged to flee for his life, and succeeded in getting to a place of safety.

Such are a few of the hardships of the present war on our southern frontier, but not a tithe of them. Nor yet dare I pen the abuses and cruelties practiced on women by the warriors, into whose hands they fall in great numbers at the capture of almost every town. Yet I will say the blood of slaughtered infants cries to God for redress, while the weeping mothers of these bleeding, dying victims appeal to Christian mothers for sympathy and help. Do your readers wish to know in what way they can do something to put an end to these cruel practices? I would simply answer by saying, send them the gospel of Jesus Christ, the Prince of peace. It will dispel the gloom of heathen night, and cause wars to cease. And for the encouragement of our own church I would refer them to Shaingay District, in which, for many years, no war has been successful, and all prevented directly or indirectly by the successful labors of Bishop Flickinger, Rev. J. Gomer, and their helpers, in broadcasting the gospel seed by means of their great itinerant system.

I might also refer to Bompeh District, and the wonders the mission-work under Mrs. Mair, and especially Rev. R. N. West and wife, has done there in mitigating the cruelties of war, and in the restoration of peace. I scarcely need remind you of what Mendi Mission has accomplished from its earliest founding up to this time, in rescuing prisoners of war, averting disturbances, and preventing outbreaks. I may only add here that it is Mendi Mission that ought to be so enlarged as to reach the regions of the present disturbances. And I can safely say that within a very few years of its present aggressive operation, it would put a quietus on the wars that now disturb Sulymah district, and thus one of the richest rivers of this part of the coast would be opened to the

commerce of the world, and the churches of the mission easily become self-supporting under the prosperity brought about by the influence of the gospel of peace. Hoping by next week to give you more of mission-work, I remain yours truly,

J. A. EVANS.

Bonthe, W. C. Africa, May, 1887.

V. BISHOP TAYLOR'S TRANSIT FUND RECEIPTS.

February.	Through	A. Lowry	\$	1 50
"	"	Richard Grant		483 99
			\$	485 49
March.	"	McDonald & Gill	\$2,191 22	
"	"	Palmer and Hughes	1,112 20	
"	"	T. T. Tasker, Sr., Agt	810 15	
"	"	Cranston & Stowe	170 18	
"	"	Rev. A. Lowry	194 00	
"	"	Richard Grant	4,031 61	
			\$	8,509 36
April.	"	Palmer & Hughes	5 00	
"	"	Richard Grant	616 25	
			\$	621 25
May.	"	Rev. A. Lowry	66 00	
"	"	Richard Grant	549 00	
			\$	615 00
June.	"	Rev. A. Lowry	1,200 00	
"	"	Phillips & Hunt	5 00	
"	"	Richard Grant	597 00	
			\$	1,802 00
July.	"	Rev. A. Lowry	95 00	
"	"	J. M. Buckley	5 00	
"	"	Richard Grant	226 50	
			\$	326 50
August.	"	Rev. A. Lowry	311 00	
"	"	Richard Grant	2,287 64	
			\$	2,598 64
September.	"	Rev. A. Lowry	95 03	
"	"	Richard Grant	794 25	
			\$	889 28
October.	"	Rev. A. Lowry	61 00	
"	"	Richard Grant	434 87	
			\$	495 87
November.	"	Rev. A. Lowry	7 00	
"	"	T. T. Tasker, Sr., Agent	2,966 07	
"	"	Palmer & Hughes	1,404 40	
"	"	Richard Grant	2,337 65	
			\$	6,715 12
December.	"	McDonald & Gill	8,000 00	
"	"	Rev. A. Lowry	159 50	
"	"	Richard Grant	3,077 00	
1887.			\$	11,236 50
January.	"	T. T. Tasker, Sr., Agent	1,107 02	
"	"	Phillips & Hunt	3 00	
"	"	McDonald & Gill	1,332 72	
"	"	Richard Grant	1,037 67	
			\$	3,480 31

February.	"	Cranston & Stowe	426 50	
"	"	T. T. Tasker, Sr., Agt.	292 63	
"	"	Richard Grant	227 52	
				\$ 946 65
March.	"	Palmer & Hughes	180 45	
"	"	McDonald & Gill	1,285 85	
"	"	Rev. A. Lowry	1,010 00	
"	"	Cranston & Stowe	13 00	
"	"	Richard Grant	2,433 50	
				\$ 4,922 80
April.	"	T. T. Tasker, Sr., Agt.	71 34	
"	"	McDonald & Gill	225 59	
"	"	Cranston & Stowe	34 50	
"	"	Richard Grant	176 21	
				\$ 507 64
May.	"	T. T. Tasker, Sr., Agt.	102 08	
"	"	Palmer & Hughes	34 65	
"	"	Richard Grant	75 59	
				\$ 212 32
June.	"	T. T. Tasker, Sr., Agt.	111 90	
"	"	McDonald & Gill	59 75	
"	"	Palmer & Hughes	18 40	
"	"	Richard Grant	30 00	
				\$ 220 05
Total				\$44,584 88

RECEIPTS FOR CONGO STEAMER.

1886.				
Dec.	16.	Through Rev. A. Lowry	\$ 22 50	
"	21.	do	103 00	
"	28.	do	54 00	
"	"	Richard Grant	1,106 27	
1887.				
Jan.	6th.	Phillips & Hunt	6 00	
"	7.	McDonald & Gill	1,472 00	
"	"	T. T. Tasker, Sr., Agt.	413 25	
"	11.	S. B. Hunt	54 00	
"	13.	Phillips & Hunt	25 00	
"	24.	Rev. A. Lowry	35 00	
"	26.	J. D. Hammond	204 00	
"	31.	T. T. Tasker, Sr., Agt.	195 95	
"	"	E. N. Choate	1,700 00	
"	"	Palmer & Hughes	1,200 00	
"	"	Richard Grant	1,201 51	
Feb.	8.	T. T. Tasker, Sr., Agt.	684 05	
"	9.	Caldwell Bros.	22 50	
"	"	Cranston & Stowe	573 00	
"	12.	Rev. J. M. Buckley	101 00	
"	"	Rev. A. Lowry	35 00	
"	18.	Rev. J. M. Buckley	1 00	
"	"	Phillips & Hunt	1 00	
"	22.	I. Milton Thomas	44 25	
"	"	Richard Grant	631 18	
March	3.	T. T. Tasker, Sr., Agt.	414 95	
"	10.	Cranston & Stowe	303 10	
"	12.	do	13 00	
"	"	Palmer & Hughes	455 89	
"	"	McDonald & Gill	1,562 82	
"	"	Phillips & Hunt	185 00	
"	16.	Rev. A. Lowry	14 00	

April	4.	"	Richard Grant	1,550 25	
"	7.	"	Rev. J. M. Buckley	51 00	
"	"	"	do	73 50	
"	"	"	T. T. Tasker, Sr., Agt.	352 93	
"	18.	"	Rev. A. Lowry	24 00	
"	23.	"	McDonald & Gill	1,307 30	
"	27.	"	Rev. J. M. Buckley	154 50	
"	"	"	Cranston & Stowe	357 70	
"	"	"	Richard Grant	789 45	
May	6.	"	T. T. Tasker, Sr., Agt.	111 33	
"	"	"	Palmer & Hughes	296 87	
"	16.	"	T. Milton Thomas	2 00	
"	26.	"	Phillips & Hunt	2 00	
"	"	"	Richard Grant	79 55	
June	6.	"	McDonald & Gill	701 63	
"	7.	"	Palmer & Hughes	89 99	
"	"	"	T. T. Tasker, Sr., Agt.	213 50	
"	"	"	Richard Grant	18 75	
				<hr/>	\$19,010 47

DR.		TRANSIT FUND.		CR.	
1886.					
February 6.	Balance on hand,	\$16,451	48	Africa Transit,	\$38,681 18
1887.				South America Transit,	8,411 49
June 10.	Cash received,	44,584	88	Annuities,	711 00
				Building School Iquique,	3,631 78
				Furnishing School Santiago,	4,905 09
				“ “ Coquimbo,	2,535 80
				“ “ Concepcion,	835 80
				Balance,	1,324 22
	Total,	\$61,036	36	Total,	\$61,036 36

CONGO STEAMER FUND.

1887.				
June 10.	Cash received,	\$19,010 47	Cash expended.	\$16,301 47
			Balance,	2,709 00
	Total,	\$19,010 47	Total,	\$19,010 47

CASH RECEIVED FROM FRIENDS OF THE MISSIONARIES TO BE FORWARDED TO THEM.

1887.				
June 10.	Cash received,	\$2,656 29	Cash expended,	\$2,799 18
	Balance,	142 89		
	Total,	\$2,799 18	Total,	\$2,799 18

As the committee appointed by Bishop William Taylor before he left for Africa, look over the two and one-half years that he has been absent and see what has been done in Africa and in South America, we bow with profound gratitude and thank God for his goodness to all, especially to those who have gone forth under him into this mighty work.

'Tis true seven have fallen but seventy still remain in active service for God and humanity, beside their children who are grow-

ing up in that country to gather in the sheaves, the seed being sown by fathers and mothers now there.

The South American work is advancing as the report will show, and forty are now engaged in that work who have gone from our own beloved land, beside a number of native helpers which are employed, and wherever we have purchased real estate and built, success has warranted the investment and souls have been and are being converted to God under the preaching of the word and among the children attending the schools; besides all this the Bishop has just made a call for fifty more as has been seen in some of our church papers; we trust as the friends of this work read the call the Bishop has made and examine this report, they will feel a greater interest in the work than ever before.

It will require to put this fifty called for by the Bishop in the work at least \$20,000.

Bishop Taylor has always been provided for without appealing to individuals or churches and we desire to do as we have heretofore done, tell all christians what he is doing, lay before them the present need and leave it with all interested in his work to assist as they may feel prompted by the Holy Spirit of God to do.

Donations of any amount can be sent to the editors of the papers in which this statement appears or to Richard Grant, Treas., 181 Hudson St., New York City. Money sent to the treasurer cannot appear in the papers but will be acknowledged by receipt.

In conclusion let me add that this work continues to be carried on the same as though Bishop Taylor was here in person, holding to the same principles on which it was organized, and which the Bishop holds to so tenaciously, self-support. None of the funds are used to pay for anything that is being done here by the committee, they give their time and money to this work because they believe with the Bishop, that it is God's way. The expenses of Rev. Asbury Lowry and wife who have gone to South America have all been provided for by friends so that not a cent will be used of the Transit and Building Fund for that purpose. Angola, Africa, still calls for a farmer, a tanner, and a shoemaker; for the Congo steamer, two boiler riveters; for Brazil, three preachers and wives; for Iquique, a preacher and teacher. About fifteen thousand donations of various amounts have been received since our last report; we still lack about \$6,000.00 to complete the steamer for the Congo, \$30,000.00 being required, \$24,000.00 having been donated in America and England.

With thanksgiving to God and confidence still in the friends of Bishop Taylor's self-supporting work, we submit this report.

RICHARD GRANT, Treas.

VI. SENDING MONEY TO FOREIGN MISSIONS.

The *Presbyterian Review* of Toronto, Ont., in discussing what we said on this subject in the May number of this REVIEW, has added kind and appreciative words which deserve our warmest recognition. Now that the pen is about to fall from our hand such words are doubly grateful.

There are still a few points in which we fail to see things *just as* our contemporary seems to see them, and a few in which we failed to make our own views as clearly understood as we desire they should be. And if any minds are interested in the subject, now is a favorable time to render every point of doubt or inquiry as thoroughly understood as possible.

1. The former statements of our contemporary:—"Not a dollar, not to speak of \$1200—is paid for transmitting funds to the foreign field,"—we still fail to understand. He does not withdraw or correct this statement, but seems to justify it, as though the transmitting of funds was done gratuitously, and the salaries and expenses of the Treasurers were to be restricted wholly to the other items of their work in handling the funds. Our queries are:—Is this distinction recognized by the Treasurers and their Mission Board? And if so, why? On what principle? Is not the labor of transmitting funds to the missions, service that should be paid for as properly as any other item in the work of handling the funds?

2. Our contemporary produces figures from which, as data, he shows the cost of handling the Foreign Mission funds of his church is "About $3\frac{1}{8}$ per cent." As our showing for this same church is 7.05 (see our Table p. 349,) he must think us in error here. As we have not strength now to reproduce and present the full details and long and careful calculation of which our figures, 7.05 per cent., was the outcome, we need only remind our friend that he has made up his most important data wholly from mere *estimates*, not from actual expenses. The aggregate of his *estimates* is \$79,000. Has his church ever raised that amount for Foreign Missions in one year? Last year its Foreign Mission Income was only about \$60,000. Now, however much the actual expenses shall fall short of these estimates, the expense of the Treasurers will remain the same, and the cost of administration assessed on the smaller sum will rise in proportion. There are other defects in the calculation, but the use

of these *estimates* is sufficient to vitiate the result, and render this $3\frac{1}{8}$ per cent. of no account.

3. Our contemporary still thinks that purchasing bills from the Banks to send to Missionaries abroad is the most economical plan for transmitting funds; adding:—"If the Editor of the *M. R.* can suggest a better and cheaper way than by bank draft he would add another to the many favors, &c."

We have clearly demonstrated that there *is* a better, cheaper and *safer* way than to purchase accepted bills on London or English Bankers, at any price whatever. By the by, brother, why do you not tell us the rate at which your Mission Treasurers buy their bills on English Bankers? Or, if their rate varies, the extremes of such variance? This rate in New York and Boston was for many years quite uniform, viz:—One-half per cent., 50 cts. on \$100., or \$5. for every \$1000. If this rate is lower in Canada why not mention just what it is? As our only object is to give information as much and as widely as possible, let us withhold nothing.

We may mistake the precise usage of these Mission Treasurers in Canada, in obtaining their bills from the Banks, but our contemporary admits that they purchase them, though at a lower rate than \$5. per \$1000. Now if they *purchase* them at all they must be *accepted* bills on English Bankers or Houses for whom the selling Bankers in Canada act as agents. Is it not plain that if these Mission Treasurers would use bills properly formulated and drawn on the treasury of their own Board, they would avoid the use and purchase of the Bank's bills entirely? The bills being their own they would have no occasion to *purchase* them. Notice, too the large amount of interest this plan would save. In purchasing these accepted bills on English Houses, the usage in New York and Boston has been for the Mission Treasurer to pay cash at the time of purchase. Let a Mission Treasurer use his own bills drawn on the treasury of his own Board, and he need pay no cash till the bill travels to India, China or Japan, as the case may require, and comes back again to the treasury of his Board to be cashed. In case of having to borrow or hire money, as our Mission Boards often have to do, especially in the early months of each fiscal year, is it not plain that this plan would save interest on a remittance during the whole time it would be travelling to a distant Mission, say in China, and returning again? Are not these two points:—I.

The feasibility of avoiding the purchase of such bills or drafts from the Banks, and 2, the saving of interest by so doing,—entirely plain to the comprehension of our contemporary, and of all our readers?

Even the Treasurer of the Presbyterian Board of Foreign Missions perceived this much long ago, and for many years has sent his own bills to our distant missions, instead of purchasing from the Banks. But he left one point of his scheme unguarded, and hence his woful loss of \$50,850 a few years ago by his English Agents, Stuart & Co. Had he employed no English Banker to cash his bills in England, but let them come back to New York, to the treasury of his own Board, to be cashed, such a loss would have been impossible. Hence we say, for a Mission Treasurer to use bills drawn on the treasury of his own Board, is *safer* as well as more economical. This plan, indeed, is absolutely safe; and we wonder that any Mission Treasurer will let the funds entrusted to his keeping, remain constantly exposed to such a loss as Mr. Rankin encountered, when its possibility can so easily be entirely precluded. But our intelligent contemporary will see, that, feasible and perfect as our plan seems to us, it has points deserving searching investigation, e. g., 1. Would not the transfer of the place for cashing these bills from London to New York, lead the Eastern Bankers who buy the bills to lower the rate at which they buy them?

To this we say: 1st, a very little lower rate would be more than compensated by the manifest gain, already mentioned, to the Board. 2nd, bills of our large Mission Boards are more welcome to Eastern Bankers than are bills on secular and business Houses. They know that however unreliable the Boards' Agents, or even their own Treasurers, may prove, the strong Board, and the whole church it represents, back the bill and will see it paid. When Mr. Rankin's Agents, Stuart & Co., failed, involving such an enormous loss to the Board, and leaving the bills sent to them by those Eastern Bankers unpaid, said Bankers were not at all troubled, for they knew these bills they had bought of the Missionaries were still as good as the gold and would soon be paid. Such is the estimate of these mission bills by all Eastern Bankers that the trifling difference of a few days time between London and New York would hardly find place in their calculation.

2. Again, our contemporary may urge:—After all, when the Mission bill gets back to the treasury in New York, it must be

cashed by a Bankers' bill on London. True, but by a bill involving no purchase price for acceptance or endorsement of an Agent—the \$5. per \$1,000 so long paid here in Boston and New York, are saved, the many months' interest, when money has to be hired, is saved, and the risk of loss by failure of an English Agent, is effectually precluded. Our contemporary and readers may be glad to be reminded that we demonstrated this plan, in full detail, in this REVIEW some six or eight years ago; and one large Missionary Society adopted it at once, and we have the written statement of its Secretary attesting that it has saved to the Society thousands of dollars. We once made a careful calculation in case of this Society and found that the saving in interest and in the purchase of bills from Bankers (no longer necessary) must be more than \$10,000 every year.

We have strength only to add:—Our contemporary must allow us on two points to remain at direct and absolute issue with him. 1. The difference between preaching the Gospel to a christian people amply able to support their own pastors and christian institutions, and planting it for the first time among a heathen people, is heaven wide. That there is the same reason for gratuitous service in the one case as in the other is a solecism too absurd for argument. 2. The parallelism between a famine when human beings are dying for want of the bread that perisheth, and a famine of the bread of life, which leaves human souls to perish forever, is fitting and true, only that the latter is far more terrible than the former, and any proper estimate of the worth of the soul from the standpoint of the cross of Christ must intensify the conviction that gratuitous efforts to relieve the latter famine are a thousand times more imperative than are such efforts to relieve the former. Of the literal correctness of our statements anent the evil result on Missionaries of the \$5,000 salaries of Mission Secretaries, and on Native Preachers and Helpers of the high salaries of Missionaries, &c., we would gladly give actual facts and details within our own observation in India.

We do not suppose our contemporary fancied we mentioned the fact that money can be sent to India, China, &c., by International Post Office Money Order, as an economical way for our Mission Boards to transmit their funds. Friends sometimes wish to send a Missionary a smaller sum direct, without troubling the Boards; and it is right they should know they can do so.

With warm acknowledgment of the kind words and appreciation of our contemporary, we beg he will revise his views on the points where we remain at direct issue, and revise them when himself as close as possible to Gethsemane and Calvary.

VII. INDEPENDENT FOREIGN MISSIONS.

2. *Ghazipur.*

In our last number we failed to give the full statistics we had of this mission; and represented it at disadvantage. If its worthy missionaries, Messrs. Lorbeer and Patrick, would send us their local report and fresh statistics every year, it would be a kindness to us and of useful service to them and their work.

The total number of baptized persons at the close of 1885 was 1033. Total receipts, Rs. 13,089; expended, Rs. 12,807.

4. *F. S. Arnot's Mission in Central Africa.*

The *Shamoki Mission*, vol. IX, p. 249, failing to send us fresh statistics of its progress, we here substitute in place of it the work of this intrepid young man toiling on alone in Central Africa. To those of our readers not familiar hitherto with his travels and explorations in Africa, it may be well for us to say that Frederick Stanley Arnot, a young Scotchman, early converted under the teaching and influence of godly parents, at once began to show a wish to go to Africa as a missionary. His friends regarded this wish as a boyish fancy which would soon pass away. But as it grew in intensity and became the fixed purpose of his life, it gave his family and relatives so much pain that he sought to overcome and abandon it. And yet the desire remained deep and strong while seeming to give his whole time and thought to the duties pressing upon him. Still he found time for medical study, for practice in the carpenter's shop and at the blacksmith's forge, thinking such knowledge important in labor among the savage tribes of Africa.

His thoughts had centred upon South Africa and especially upon the Batonga tribes. As his special fitness and desire to go to this work daily became more manifest and decided, the objections of friends gave way, and he began in earnest to prepare for the voyage. A young man, Donald Graham, who had been associated with him in Christian work in Glasgow, was anxious to go with him, and Arnot very gladly welcomed him. Together they addressed Christian assemblies in various parts of Scotland and England, heartily commended to the Lord for this work in all the places visited, and July 17, 1881, they embarked for Natal, reaching

the Port of Durban Aug. 20. On the 23d they went to Maritzburg and engaged for a time in holding gospel meetings in English, with happy results. Young Graham soon found that his failing health unfitted him for the hardships and trials to be encountered in the interior, and with the advice of doctors and Christian friends remained in Natal. This seems not at all to have dampened the courage or changed the plans and purpose of young Arnot. But he delayed a little on account of the troubles and threatened war between the Cape Government and the Boers.

SUCCESS IN GOSPEL MEETINGS.

Meanwhile he kept on with his gospel meetings. Of these, Oct. 19th, he wrote: "I am very happy in this place. The Lord has been pleased to bless me much. The meeting on Lord's day evening was full, every seat was occupied. A good many respectable people are coming out to these meetings. We have also had some very interesting cases of conversion. One believer was baptized on Lord's day. This was my first baptism in African waters. Two or three men are to be baptized next Lord's day, I cannot think of starting until this Transvaal business is settled." &c. And yet, Nov. 1st, he writes: "I have been busy preparing for a start, as I heard of the probability of wagons starting for Potchefstroom next Tuesday. I would have left before this but the gospel meetings kept me." Again, Nov. 19, 1881, he writes: "It is just four months to-day since I left London, and again I leave and am off. Last week I heard of wagons going on Thursday, saw the transportrider, and arranged with him to take me to Potchefstroom. We may do the distance in one month, but it *may* take close on two, I do feel cast upon the Lord, and He has filled me with a longing just to turn away from anyone and everything but Himself, my Savior and my Lord.

STARTS FOR THE INTERIOR.

Arnot left Maritzburg, Nov. 20, bidding farewell to the kind friends he had made there, who accompanied him to the wagons which had left the previous day, and Nov. 28th, he writes: "I have now been seven days on my journey, and am only about 60 miles from Maritzburg; heavy rains and bad roads have kept us back. My sleeping accommodation is on the ground under a wagon, and with a drenching rain and 4° of frost, as we had for two nights crossing the Karkluff hills, I found it a little trying; but I find myself increasing in bodily strength daily, and as I am generally travelling alone with the Kaffirs, I trust it may be a time of increasing in the knowledge of my Lord and His ways."

Mr. Arnot crossed the Drachensburg Range, some 7,000 feet high, Dec. 5th; reached Orange Free State, Dec. 18th, and Potchefstroom, Dec. 23d, 34 days from Maritzburg.

AT POTCHEFSTROOM.

Here he pitched his little tent in the Market Square, to remain until the Lord should direct his next step. He found here a Mr. Webb, an earnest Christian man who had been employed by the Wesleyans for some years as a Christian worker among the Baralongs, but who, on account of his feeble wife and a large family of children, had felt obliged to leave the Baralongs, and retire to Potchefstroom, supporting himself by his early trade as a blacksmith. Mr. Arnot, finding Mr. Webb had a thorough knowledge of the Sechuana language, secured his help as a teacher, repaying him by working for him in his blacksmith's shop. Mr. Webb's report of the Baralongs, and the interest they had felt and shown in the Gospel, drew young Arnot's thoughts and heart again towards them. But he found their country difficult of access, and he soon learned that their tribe had been broken and scattered by the ravages of the war.

THE SLEEPING SOLDIER.

While at Potchefstroom he one day walked to the Fort held by the insurgent Boers and besieged by the British, and tells of a young soldier who had been found sleeping while on duty, and been condemned to be shot. "But rather than be shot by his own country men, he jumped upon the parapet, and was immediately shot down by the Boers." Arnot very forcibly adds: "If our captain so treated His sleeping soldiers who would stand? How gentle are His words when He found them sleeping for sorrow, 'Why sleep ye?'" Always watchful of opportunities to do good, in passing a company of Boers he gave them Gospels and Testaments in Dutch which were well received by them.

Learning that Mr. Selons, an African traveller, was just then with a Mr. Leash at Kirkdrop, and was about to start for the interior, he went to Kirkdrop and had a long talk with Mr. Selons about the Batokas. Mr. Selons invited him to accompany him to Bamangwato. Young Arnot valued the opportunity, but found a hindrance of which he thus speaks: "Some time ago I had foolishly trusted a man, who had been recommended to me, with £10 to bring a small cart from the diamond field, in view of going to the Baralongs. He returned without the cart, and without the money, and there seemed little prospect of my getting it, at least for some time. So I put the matter in the Lord's hands in this way—if on my return to Potchefstroom the money should be there waiting for me, I would take it as a sign from Him that I was to go with Mr. Selons; if not I would still remain at Potchefstroom. On reaching Potchefstroom, Friday evening, before I got to my lodgings, I met Mr. Webb, who told me that Mr. C. had called on him that day and left £10 for me. So all was clear; I had nothing to do but pack up. Early the next morning a wagon came for some things for Mr. Selons. Fortunately I was ready."

THE SICK STRANGER.

Reaching Kirkdrop again, while engrossed in preparing for the journey, a traveler from the interior appeared, so sick that he says of him: "He was thought to be dying last night. I at once rolled him in blankets wrung out of boiling water, which gave him relief from his great pain. His whole body was fearfully swollen, but this treatment had a wonderful effect." Such interest and care for a suffering stranger, in the midst of his own pressing personal cares, reveal a rare character.

LEAVES FOR BAMANGWATO.

Mr. Arnot left K. at once with Mr. Selons and we next hear from him at Zeerust, Feb. 17, where he writes: "Yesterday Mr. Selons left me to come on here with the wagons. . . . I had to walk five hours last night before the wagons, with a lantern to trace the road through thick bush, and when I could find no road I had to guide, by my compass, the boy who led the oxen." Feb. 26, we find him at Limpopo, on the banks of Limpopo river—"a beautiful river indeed in a most beautiful country." But the wild animals, lions, leopards, &c., were becoming more dangerous, and he longs to reach Bamangwato, and settle down to study of the language, feeling so useless and impatient at seeing so many sadly needing the Gospel, and he unable to teach them in their own language.

The next night their camp was greatly disturbed and excited by the baboons, jackals and lions.

SHOSHONG AND CHIEF KAMA.

March 18th he reached *Shoshong*, after 36 days travel from Potchefstroom. Here he found the sincere Christian Chief, Kama, and greatly enjoyed his friendship. He found also a Mr. Hepburn, who daily taught him Sechuana, Arnot in return teaching Mr. H.'s two boys English; and holding meetings every Sabbath for all who could understand English:

At Shoshong, Mr. Arnot was engrossed in doctoring, teaching and learning the language. He could soon read the Sechuana Testament and rejoiced in being able to add a word here and there and thus impress the truth on native minds. He found a great amount of sickness, tells of preparing to cut off a young man's leg when he began to sink rapidly and died in a few hours. He took in hand another similar case, and remarks "God has helped me wonderfully." And again "I am enjoying splendid health, better than I ever did at home."

He speaks in high praise of the native Christians as putting him to shame by their heartiness and zeal. They seem always to have carried their huge Sechuana Bibles with them, and the heathen nick-named them "people of the word of God."

ARNOT'S PRUDENCE.

Planning for the future Mr. Arnot shows great forethought and deliberation, a wonderful combination of bold intrepidity, persistent courage and conservative prudence, which cannot be too warmly commended to every young missionary.

M. Coillard and his party in passing through this region on route to Zambesi, was imprisoned six months at Gubuluwayo because he came up hastily and sought to settle among Umzilla's people without consulting with the Matabele Chief. Arnot's thoughtful prudence seems to have saved him from any such calamity.

Mr. Arnot's account of the Christian Chief, Kama, confirms and surpasses all that we have read of him in missionary reports and periodicals. "Chief Kama has put down the drink traffic most effectually. Not only has he forbidden the traffic among his own people, but he will not allow the liquor to pass through his country. . . . If a trader is found out once bringing drink into the place, even for the use of the white people, he is turned off Kama's territory, and never allowed to enter it again. In many respects Kama is a noble chief, and it would be well if other rulers imitated his unselfish Christian policy. None of his people are allowed to want if he can help it. If they are too poor to buy he provides them with a stock of cattle, the increase of which belongs to the poor man. Thus during the last few years Kama has distributed thousands of cattle to such of his people as have suffered through loss of crops, cattle disease, &c."

Kama seems thus to have won the hearts of his people, so that "almost to a man they would be ready to die for him," and yet we are surprised to learn that they secretly cling to many of their revolting heathen superstitions and practices, murdering twins and deformed children, casting away their old people, &c. But Mr. Arnot bears testimony that the moral condition of Shoshong is in many respects most exemplary; that "one would see more vice and open immorality on a Saturday night in High Street, Glasgow, than would be seen here in twelve months."

STARTS FOR PANDA-MA-TENKA.

At the pleasant capital of this Christian Chief, Arnot remained from March 18 to June 8. Then learning from Kama that he was about to send Tinka, his chief hunter, to Mababi, within four days of Panda-ma-tenka, he decided at once to start with him, and thus penetrate further into the heart of Africa.

About this date he makes the record: "I am always making up my mind to endure all sorts of hardships; but the Lord quite takes the wind out of my sails, by surrounding me with all sorts of comforts." He had become much attached to the people and writes: "I am very willing to lay aside the customs, company and

language of my own people, and spend my short life in seeking to spread the Gospel among those who know it not. It seems to have been Mr. Arnot's purpose, after exploring the Zambesi and visiting the Batongas, to return again to Shoshong. Furnished with all needful supplies and help by Kama, and with many touching farewells from the friends he had made, he set forth with Tinka and his party to cross the desert. June 18th, after 10 days march, he writes of great suffering from lack of water. "We had yesterday to send our oxen ten miles off our route to get a drink—poor animals, they suffer much from thirst."

PREACHES IN SECHUANA.

June 25th we find them camped on the Botletle River, rejoicing in abundance of water after their painful march across the Kalahari desert. Sunday evening Arnot held a meeting, finding a good number who understood Sechuana. "Tinka and the Bamangwatos understood every word. All listened with eyes and mouth wide open; so I am much encouraged, and will have meetings at all the little towns we come to." It was a great joy to him to find he could tell them the story he had come to make known. The next day he visited three villages and got good audiences. "They listened closely." He reached the wagon at night, footsore and weary. Tuesday a sand-storm kept him in camp. Wednesday he visited another large village, "a large crowd gathered and we continued the meeting fully two hours."

Again he went forward with Tinka and his party, and July 12 he reports their camp at *Tontgaru Water*. They had travelled through a wild and beautiful country abounding in game of all sorts. "Tinka shot two giraffes Saturday, and by Sunday evening only a few bones and a few strings of meat hung up to dry, were all that was left, though there were only twenty eaters." He writes: "I get on well with the people; we have reading and prayer every night and morning and on Sunday in the afternoon."

SUFFERING FROM THIRST.

On resuming their march July 13, from Tontgaru Water they were subjected to extreme suffering again from lack of water. After travelling three days and nights, at the forced rate of 40 miles to 24 hours, they reached a camp of the Masarowas, and sent their oxen and donkeys to find water. These had to go two days off the route, 6 days in all without water, and then found only a little pan of surface water which they quickly exhausted. The men at the camp got the Masarowas to sink long reed tubes into the ground at the bottom of a pit dug in the sand, and sucking up the water through the tube spit into tortoise shells and give them to drink. Arnot says: It was very slimy stuff, as you may imagine, but I enjoyed it more than any draught of water I ever took from

Loch Katrine." Two days march from this camp, without finding a drop of water, brought them, July 23, to Mababi, on the river of that name, the limit of Tanta's journey. With plenty of water and food all rested here some days. The next day we find Arnot among the people never before visited by a missionary, and many of them declaring how glad they would be to have one come to be a teacher among them. "A glorious field for the Gospel," he exclaims.

July 27 he walked 12 miles to two Bashubia towns, in the first of which he was well received, the people listening eagerly to his message, in the second, though refused at first, yet as he started to leave them they gathered around him and listened eagerly.

FROM MABABI TO PANDA-MA-TENKA.

July 31st Arnot took a "pleasant farewell" of Tinka and his party and began his march alone with his carriers for *Panda-Ma-Tenka*, 250 miles distant on the Zambesi river. There were two routes from which to choose, one shorter in a straight line to the junction of the Chobe and Zambesi rivers, the other longer crossing directly to the Chobe river and following it down to the Zambesi. Arnot first decided to take the shorter route, but finding it involved great peril to human life from lack of water, he changed to the longer route, though this was infested by the tsetse flies and imperilled the lives of his animals. His first march was extremely tedious through the road beds and marshes of the Mababi river.

After three days march, finding no water, they reached *Cancon*, where they felt sure of finding surface water at least, but to their grief the wild elephants had just drained everydrop of it. Animals and men were famishing. He sent out two search parties in different directions, and one of them, after long search next day, found a Masarowa well and obtained a supply. Two days further march through a land of no water, brought them so near the River Chobe that this peril came to an end. But another at once arose of serious magnitude. On the other side of the River Chobe dwelt the *Barotse*, a tribe at deadly feud with the *Bashubias*, the tribe of Arnot's carriers. These carriers were at once filled with mortal dread lest their old enemies should rush across the river and kill them.

Suffering for food, though the forests were full of game, thankful to find an ostrich egg for his dinner, by travelling at a distance from the river, Arnot managed to persuade his carriers to keep on till they reached Geshuma.

DESERTED BY HIS CARRIERS.

Here they laid down their bundles, demanded their pay, and refused to go any further. No natives were living near, having all fled before a war party of the Matabeles. His situation was perilous. If he refused to pay his carriers and let them go, he was exposed to

their violence and plunder. Should he yield to their demands, he would be left alone, a ready victim of any roving party scouring the country for plunder.

In this emergency, after long reasoning with the carriers in vain, he called them around him, paid them to the last farthing, with a generous allowance to each one over and above the contract; and then entered upon a long farewell address to them, in which he was careful to speak of all their right conduct and good deeds on the long and trying journey, bade them carry back his warmest thanks and best wishes to Chief Kama, whose subjects these carriers were, who had placed them at Arnot's service, charging them strictly to see him safely to *Panda-ma-tenka*; and though there seemed no human possibility that he could ever reach *Panda-ma-tenka*, deserted as he now was, he hoped Kama would not punish them too severely, &c.

The carriers looked at each other, showed manifest misgivings, and one after another soon rose declaring he would not leave Arnot till he had seen him safe at *Panda-ma-tenka*. They lifted their bundles, and by vigorous marching five days more reached their destination.

RECEIVED BY MR. BLOCKLEY.

Here he found a trader, Mr. Blockley, who received him kindly, and furnished him much needed information of the country and people.

It was now Arnot's wish to move up the Zambesi, gain acquaintance and confidence with Chiefs and people, and establish himself among the Batongas north of the Zambesi. But the Chiefs were jealous and suspicious of all Europeans coming into their country, and had given strict orders to the ferrymen on the river to allow no one to cross without a special permit. More than a dozen Jesuits had been trying a full year to ingratiate themselves with the Chiefs and gain permission to settle in the country, but as yet without success.

Arnot's difficult problem now was to gain favorable introduction and acquaintance with the Chiefs so as to gain their permission to settle among the Batongas and Barotse. While with Chief Kama at Shoshong, he heard of a Mr. Westbeeche at *Panda-ma-tenka*, who had been long in the country and had won the confidence of Chiefs and people; but had gone up the river to Shesheke and was just on the point of leaving the country altogether. Mr. Blockley too, was preparing to leave and go down the river. All these things were disappointing to Arnot's plans and hopes.

But the very day after reaching *Panda-ma-tenka*, Mr. Blockley told him that much to his regret he found he must get more supplies for his people before leaving, and that no supplies being procurable down the river he was compelled, much to his annoyance, to

make another journey up the Zambesi, and at the same time invited Arnot to come with him. This seemed a special providence and they started on the journey at once. At Chief Mbova's town, Mr. Blockley bought corn, and Arnot hoped to find men here to go on to Shesheke, but could not obtain a man. His own simple narrative runs: "So we sat down not knowing what to do. After waiting awhile, five men appeared, each bringing corn to sell from Shesheke, intending to return at once. We bought the corn and I arranged to return with them next day to Shesheke."

MR. WESTBEECH WELCOMES ARNOT.

Here, much to his joy, he found Mr. Westbeech, who had been detained some weeks much against his will, and was now daily hoping to start. He welcomed Arnot kindly, at once introduced him to the head men of the town and told them his errand. They listened attentively, and so far welcomed him as to give him entire liberty to go on to their King, complaining, however, that so many teachers came, but soon went away again, not staying to teach them, and that the Jesuits deceived them. Mr. Westbeech was so strongly impressed with the timely coming of Arnot, that he volunteered to go on up the Zambesi to Lealui, see the King, get his permission for Arnot to remain in the country, and induce him to send down a boat to take Arnot to Panda-ma-tenka for his kit and supplies left there and return at once for permanent settlement.

ARNOT'S COMING DEFEATS THE JESUITS.

So great was the influence of these old traders in the country, Messrs. Westbeech and Blockley, that when the King and his Chiefs learned from them that Arnot was of the same tribe as Livingstone, they decided at once to retain him as their teacher and send away the Jesuits, who had been waiting so long and had made great preparations for establishing many stations along the Zambesi and among the Barotse. The King and his Chiefs were so desirous of teachers, that much as they disliked the scheming and intrigues of the Jesuits, they had just decided to let them settle in the country, though as yet they had entered into no contract with them. This exclusion of the Jesuits from this vast region, resulting from Arnot's coming just at this juncture, impressed him as another very special providence. The King's boat came with men to take him to Panda-ma-tenka's port for his baggage, and with carriers to bring it from P.—to the boat. This distance seems to have been some 85 miles through a land of no water. Arnot walked it in two days and half, suffering severely from thirst. He hoped to get a little rest there, but his carriers were so impatient that he had to work night and day to make up his bundles and start back with them the very next day, Sept. 14. He was not feeling well when he started and did not grow better on the hurried march. He writes :

SICK NIGH UNTO DEATH.

"At last, on the second day, after having gone about 40 miles through the desert I had to lie down and very soon became unconscious." He was in a high fever. His carriers rushed on, leaving him helpless. Two boys, however, ran back to Panda-ma-tenka (40 miles) and told Mr. Blockley. All this time he lay rolling upon the ground in great pain from fever and thirst. On the third day he heard the distant shouts of a wagon driver. Help and water had come. They lifted him into the wagon and took him back to Mr. Blockley. Of this generous act he writes: "Mr. Blockley has been very kind indeed; he could not have been more so; he cooks for me himself. He gave me a vapor bath and wet sheet packs, which were what brought me round—they are doubly more effective than at home."

Arnot had a relapse and was not able to leave Panda-ma-tenka again till Oct. 15. He went in a wagon to within 12 miles of the river which he walked without harm. He made his way up the river without difficulty except that on one stage, to Mbova's, he was cruelly done out of his hired canoe, and "had to walk 10 long hungry miles alone, and next morning found he had lost the use of his limbs." It took him 10 days to rally so as to be able to go on to Shesheke. Here two of the King's boats with his goods arrived two days after him, showing that their progress up the river had been so slow that he had lost no time by his long sickness in Panda-ma-tenka. The boats were ready to start on the morrow for Lealui, the capital, and Arnot ready to go on with them. All his baggage had come safely, and the head men of Shesheke treated him with much kindness, giving him the best of the land.

Mr. Westbeeche had remained all this time with the King at Lealui, that he might be there on Arnot's arrival, that he might help in securing the King's favor and the best settlement of the young missionary. In all these favoring events, Arnot recognizes God's hand and providence in impressive terms. He reached Lealui (King's Town) Nov. 20, 1882.

FIRST YEAR AMONG THE BAROTSE.

On his arrival Mr. Westbeeche was quickly in his hut and the King himself came to see him in a few hours. The King had built the hut for him. He describes the King as "a bright, happy looking man, always smiling." But he was still weak from his fever and his damp surroundings were unfavorable. On the third morning he was greatly distressed by the trial by ordeal of two men accused of witchcraft, by a party of ferocious savages just in front of his hut.

"Suffering has strange power to open the heart and draw out its sympathies." Whether God intended Arnot's severe sufferings should move the hearts of the Barotsi and prepare them for the

Gospel message from his lips, we may not affirm, but from Dec. 19, 1882, to March 15, 1883, he was such a sufferer that he was not able to make an entry in his journal. The rains came in torrents and the whole town and country was flooded. Near the end of February, the King and most of the people removed to his summer town, *Amafura*, to escape the water, taking Arnot with him. *Amafura*, though on higher ground itself, was surrounded by marshes and full of malaria. Here he had a relapse of his fever and suffered much.

April 8th he was better, and began a school. "The boys learn pretty well; but it requires patience and perseverance to look after them." The King cross-questioned him about what he had come to teach. "I spoke to him of sin, death, and judgment, and of God's love in the gift of His son, and he listened attentively. This, I said, is my first and chief message, besides which I wanted to teach the children to read and write, and all about the world they live in." The King said: "Yes, yes; that is good, to read, write and know numbers. But don't don't teach them the word of God; it's not nice. No, no; you must not teach that in this country." The school went on two months longer, when Arnot's suffering eyes compelled him to suspend it. May 12th they all returned to *Lea-lui*. Here for about a month he was shut up in his hut quite blind. Two Jesuits came to see the King, but he and his head men refused to let them stay in the country. On further talk with the King he expressed his confidence that Arnot had come to teach them only good things, that he was one of God's men and showed that he loved the people and the children, and gave him free permission to teach the Word of God. The head men said the same.

RETURN TO PANDA-MA-TENKA.

With this grand opening for the Gospel, Arnot greatly desired to remain and press on his strictly mission work. But his supply of goods for the purchase of food and for other necessary expenses was entirely exhausted, and unwilling to live on the King he decided he must return to Panda, and bring up fresh supplies of goods he could buy there. On the tedious voyage down the *Zambesi* he had two relapses of his fever. At *Leshuma* he met Mr. Westbeeck, and exclaims, "Oh, the joy of getting such a budget of letters—43 in all! after a twelve month."

He had left *Lea-lui* June 12, and reached *Panda-ma-tenka* July 20. Having made his purchases he started back July 26th. On this return journey he took a nearer look of *Victoria Falls*, and describes them as "stupendous and terrific beyond all expectation, yet beautiful in the extreme. The fall of water is about 400 feet. In some parts it breaks over projecting crags and in other parts comes over in one sheer plump. . . . Here I had a narrow escape from a lion. Walking along alone, a horrid growl and rustle of

bushes at my side startled me. I must have been within a few feet of the monster, whose voice I well knew. I walked slowly backward, with my eyes on the spot where he lay crouching, and when well clear of him walked off at a quick pace. I had no gun with me."

On his boat again in the river he was attacked by a huge hippopotamus, and having no powder for his gun, he seized his steel and flint and struck fire in the monster's face as he was about to destroy the boat. This stopped him and he turned back into deep water.

Arnot reached Lea-lui again, Oct. 22d (1883), and received a most hearty welcome from the King and people. In two days the King sent him eight children—two of them his own sons—and he at once resumed teaching.

Oct. 30, he writes in his Journal:—"Boys getting on very well. Besides teaching them the alphabet and numbers I read a little from the New Testament, and try to explain it to them. We get on famously. How different everything is this year from last. My health could not be better, the people small and great are kind and thoughtful, and do their best to make me comfortable. The King has given me a present of a cow and a calf, a parrot from the West coast, a little slave boy, free now, and a handsome waterproof coat brought to him by a Portuguese. All is well."

We have thus traced the life, travels, and labors of Arnot in Africa, from his landing in Natal, Aug. 20, 1881, to the close of 1883. In our efforts to condense and abbreviate the narrative, we have done no justice to the elevated spiritual state of mind and heart in which the Lord kept him, in health and in sickness, in joy and in sorrow, or to the spiritual aims and elements manifest in all his teaching and intercourse with the people, as illustrated in the case of Gumbela, Mamwia, Wizini, Simboula and others.

Just how long Arnot was able to prosecute these quiet and effective labors we know not. In 1884 and 1885 tribal wars raged to a fearful extent in those parts, so that when M. Coillaird reached there with his party in Feb., 1885, he speaks of the country as "one of utter desolation caused by tribal wars." Arnot seems to have left on his expedition to the Western coast. Of his sudden appearance at Bihé and Bailundu soon after King Kwikwi had banished the missionaries of the Am. Board from the latter place, and of the effect of his severe rebukes in leading the King to relent and recall the banished missionaries, we have given some account in speaking of those events. We have also given some account of his journey North-east from Bihé farther into the central regions of the continent, and in our last number (6) p. 376, is a brief letter from him under date of March, 1886.

LATEST FROM ARNOT.

The latest we have seen from him leaves him at the same place in August last. He writes:

GARENGANZE, August 11, 1886.

Just as I was preparing letters, &c., to despatch to the coast, a budget came, which was the more welcome, being entirely unlooked for. They were brought in by Honjo, a half-caste, who has come here with the chief of Bihe's "words" as to the way being open for me. The news of Brother ——'s change of mind as to coming out was a grief to me; but our Father knows. If you think my coming home would encourage others a little, I would gladly do so, though I am exceedingly loath to leave the field. So far as health is concerned, it is the experience of the business houses along the west coast that young men cannot come out too early; the interior is much more healthy. A brother who is a carpenter or a weaver would be of great value here. Indeed, I am planning to make a simple loom for my lad Dick to employ himself in weaving, this being undoubtedly one of the "honest trades."

My own health has been very uncertain. During the dry season, now nearly over, the cold winds were much more trying to me than the hot, humid season of the past year. My impression, however, of this country is, that it is decidedly healthy. One could not imagine malaria to lurk anywhere about; there are no marshes or swamps or anything approaching them. I have a good deal of doctoring to do, but have not encountered one case of ague and fever among the natives, or among the few Bihe men I have with me, whereas at the Barotse such cases were of daily occurrence during the summer.

With the budget of letters came the news that the goods I had left at Nana Kandangu had been freely plundered; the female chief of that place sent a messenger, with three loads (of little value), to tell me that three Portuguese mulattos had brought letters for me, ordering her to supply them with that cloth I had left there, and a third mulatto who was there authenticated the letters. The result is that all the cloth is gone; I have a few beads left to me, for which I am very thankful, and feel rebuked, and warned of the danger of multiplying one's wants.

Ocinyama goes out now with my man Kasoma; his chief mission is to look out for and bring in any who may have given themselves for this field. If Ocinyama meets no one, he will return with a few supplies for me. Honjo will leave here a few months later with a caravan from Moshide, and will return at once. He would be quite able and willing to bring in anyone with every care and attention; he may leave the west coast about the middle of 1887, if not later.

The languages here are perplexing; some three distinct dialects are spoken in the same town, but all three are of the Bantu family. Besides Moshide, who is always most pleasant and kind, and by no means greedy for presents, I have found many kind friends among his people. Although Moshide is constantly sending out war parties to the countries all round, yet this country is, and has been for some time, at rest, so far as fighting is concerned; the people live in open villages, and cultivate largely. The quietness by night and day, considering the number of people, is remarkable. At night, things can be left outside in perfect safety, and the door of my hut requires no barring; life and property, I have no hesitation in saying, are safer here than in much-favored England. Being a conquering people, polygamy is carried to a shameless extent, the chief with his many hundreds of wives taking the lead. There is much incurable disease; some diseases are entirely new to me, and are said to be of

Arab importation. The few medicines I have with me have been a great help. I have made no attempt at gathering a school as yet. Moshide says he would like his children taught to read, &c.; I promise him all this when helpers come.

I don't merely read things here, I devour them. The letters from my brethren I read so carefully and so often, that I get to understand the very spirit in which they were written.

August 22.

The chief has been urging me to receive a present of ivory to send out with Ocinyama. Yesterday he sent me this message, "Why do you refuse my ivory? By doing so you raise my suspicions as to your intentions in my country. Come to me to-morrow, and receive the ivory I mean to give you, and do not act as your countryman acted [a German explorer], causing me to drive him from my country." After committing the matter to the Lord, I went down to see him this morning, and took pains to explain my reasons for refusing, chiefly that, being in God's employ, I would not be under obligations to anyone. He entirely quieted down on the subject, and seemed quite satisfied.

FRED. S. ARNOT.

5. *Mrs. Mumford's Work in Bulgaria.* (Vol. IX, p. 250.)

This Missionary widow works on with much courage and energy among the girls and women of Philippopolis. Her work was disturbed and her pupils somewhat diminished by the excitement prevalent in the revolution which for a time placed Prince Alexander in power; but during that and all subsequent changes and excitement she has quietly persevered in her work. Her devoted assistant, Miss Eunice Knapp, was summoned to America by the extreme illness of her father; and subsequently she volunteered for Mission service in Liberia, where soon after arriving she fell a victim to the African fever.

One of Mrs. Mumford's pupils, Miss Delia R. Rashear, after assisting Mrs. M.— as a pupil teacher some two years, has gone out to her own native village, teaches a school during the week, and on the Sabbath speaks to the women and all who come to hear her, of Christ and the great salvation.

In her Annual Report Mrs. Mumford acknowledges receipts to the amount of about,

\$2470.91

And reports expended about,

1105.81

Leaving a balance of \$1365.10 with which to reduce her mission debt to \$943.77, for which those interested in this Mission thank God and take courage.

6. *Basim Faith Mission.* (Vol. IX, p. 319.)

In our last review of this Mission we were able to report, from a letter just then received from Mrs. Moore, that there were four lady workers at Basim, two workers at Khangaum, and five in Bombay—eleven in all seeming to belong to this Mission though so widely scattered. Mrs. Moore also reported a young man and

his wife as hopeful converts. This young man was spoken of as "a petty contractor, not afraid to confess Christ wherever he goes."

We hoped ere this to hear that this couple had become the nucleus of a christian church, and that these workers were having the joy of gathering many precious souls into it. But, strange to say, no member of this Mission has sent us any fresh statistics, or a word concerning their work for the entire year. Unless they inform the christian public, at least once a year, of some details of their work and the measure of blessing resting upon it in the way of results, how can they expect sympathy, prayer and support for it?

Since the above was in type we have received the "*Seventh Annual Report of Faith Mission Work in Basim*"—a small volume of 53 pages, by Miss Laura Wheeler, now Mrs. Moore. Warmest thanks, dear friend, for this full and interesting account of your work. One of the appropriate mottoes of this Report is:—

"FOR WE WALK BY FAITH, NOT BY SIGHT."

Nearly half this Report consists of accounts and journal of preaching tours by Miss Wheeler, before her marriage. They are full of interest and a few brief extracts will be welcome to our readers. With three native Helpers—Vitoba, his eldest daughter Sunder, and Bhakamsing, she travels on foot from village to village, seeking to bring the plain, fundamental teachings of the Gospel to the understanding and hearts of all with whom she meets so far as possible. Of her labors at Risod, a beautiful village of some 4,000 people 20 miles Southwest of Basim,—a village "surrounded by beautiful gardens of oranges, pomegranates, guavas, limes, custard-apples, and native vegetables of every variety," Miss Wheeler writes:

WORK IN RISOD.

Our work here began on the 10th, and continued until the 21st. Our first service was held in the weekly market. We took our stand under a tree just outside of the market grounds, and in a very few minutes we were surrounded by the largest crowd I have ever seen in India. There could not have been much less than a thousand souls: they literally trod one upon another in their eagerness to see and hear. It was impossible to make our voices heard by all. O, how my soul was stirred within me, as I gazed into the eager, up-turned faces! Truly these poor souls are as sheep without a shepherd! O Christ, "the good Shepherd," make Thyself known to these poor wandering sheep! As we talked of the One True God, the Father of all, and of Jesus Christ, the Saviour of all, aged men and little children stretched out their hands, containing offerings of money equal to one cent, half a cent, etc. We told them that we did not come to take their money, but to offer unto them in the name of the living God, the gift of eternal life, through Jesus Christ, the Saviour of sinners. O, for the mighty breath of the Spirit to blow upon these dead souls, that life may come into them, and they stand upon their feet, a mighty army for Jesus! Thus began our work in Risod. I cannot tell you of every service held, or of the numbers who came to the inn to inquire, it would make my letter too long. One or two things more, however, I must tell you. I wrote you of the

old "Patel," who was seeking the Saviour, and who seemed to have found peace in believing. He came to see us at Risod twice, and seemed as determined as ever to be a Christian. On the 18th we went out to his village, four miles from Risod, at his own earnest entreaty, to baptize him before all his village people. The ceremony was performed, and we returned to Risod. This was Friday. We saw or heard nothing more of him until Sunday at about 10 A. M., when I heard loud, angry voices, and saw his brother, who, in company with several others, headmen of the village, had seated themselves upon the verandah. They said that the old man wished to return to the faith of his forefathers, and be taken back into caste. Vitoba went to see him, and asked him if what his brother had said was true. The poor old soul replied in the affirmative, and so he has returned. God pity him! He most boldly declared on the day of his baptism his faith in One True God, and in Jesus Christ, the Saviour. God only knows his heart, or the outside pressure brought to bear upon him to make him turn again "to wallowing in the mire."

The devil raged fiercely the first few days of our work in Risod. An old Shastri and a young Brahmin—an atheist I should say from his talk—seemed determined to silence us. Once, as the crowd dispersed, they set up most unearthly yells, while the dust and gravel-stones flew after us. Another time, while Vitoba was talking, the old Shastri rushed at him with his umbrella, but was held back by a young man, and during the rest of the service was kept in charge by a policeman. When we returned from the service, Vitoba asked, "How long are we to remain here?" "Until we conquer the devil," I replied, "if it takes three months." But God fought for us, and although Satan still raged in the hearts of some, others were drawn to us in love and sympathy, and the truth took a deep hold of many souls. "Surely the *wrath of man* shall praise Thee; the remainder of wrath shalt Thou restrain." He gave us and His truth victory, and "His word shall not return to Him void; it shall accomplish that which He shall please. *Amen!*"

Two more incidents I must relate, and then I have finished. And may God stir the souls of the women at home, and cause them to hear the voice of the Lord saying, "*Woe to them that are at ease in Zion!*" *Tremble, ye women that are at ease!* Be troubled, ye careless ones! On our return to Basim, we preached in the villages along the road. At one place the women, some fifteen or twenty of them, followed Sunder and me (we had walked on ahead of the others), and besought us to speak to them again the words we had spoken in the village. "We are poor, ignorant beasts," they said, "we cannot understand like the men do." With joyfulness we opened our lips, and preached to them Jesus for nearly a half hour, they hanging on every word. At another village, about twenty women gathered about the *gardi*. One old woman, when she caught sight of my face, exclaimed, "O, it is a god! it is a god!" and bowed herself to the ground. I called her to me, and told her that her words just uttered gave me great pain, and explained to her what a sin it was to call anyone or anything God, except Him, Who had given her life and everything she enjoyed. She seemed to take in my meaning and said that henceforth she would worship only Him. As I talked, other women gathered about the *gardi*, one said, "We thought you were a man, and we dared not come near you; then we looked more closely, and saw you had no hair on your face, and that you wore your hair long, so we concluded you must be a woman, and we have come to see you." As she talked, my attention was drawn to the old woman who, calling me a God, had a few moments before fallen at my feet. She now held a beautiful little child about two years of age in her arms, and eagerly pointing to me was saying over and over again to the little one, "Dave aha! Dave aha! pāyapud! pāyapud! (It is a God! it is a

God! fall at its feet, fall at its feet.)” Only a few moments before I had most plainly told her the sin of so doing, and yet here she stood, teaching the little child to do the very thing she had told me she would never do again. Ah! dear Christian mothers, have you never thought, as you taught your precious little ones to lisp the sweet name of Jesus, of the millions of mothers who themselves have never heard the music of that precious name, and of the millions of little ones, just as precious to Jesus as your little ones are, who are daily taught to lisp the name of some horrible deity, and bend their little knees, not to lisp words of holy prayer, but before some hideous image of stone, of silver, or of gold? And have you no part in the work of saving such, no responsibility of their souls? Ask yourselves these questions, and on your knees, in the light of eternity, may God reveal His will to you!

“ See us! See us how we stumble,
In deep darkness how we grope,
And at last, at death, we trembling,
Pass away, but with no hope.

10th.—Last evening street preaching was very interesting. A good crowd gathered, and listened with close attention. One man, a blacksmith, the devil stirred up to oppose the truth, but he was soon silenced by the power of the messages, and left the crowd in disgust. God gave us wonderful liberty in presenting Jesus to all as the one true way of life and salvation. While resting in the chowdi, during the fierce heat of the day, enjoyed sweet, soul-refreshing communion with the Beloved. In the afternoon quite a number, who had come to purchase their weekly supply of provisions at the Bazaar, came into the chowdi to rest and refresh themselves. We improved this opportunity of preaching Jesus to them.

After Miss Wheeler’s marriage with Rev. W. Arnold Moore, of the South India M. E. Conference, and spending some weeks in Hyderabad, working for the Lord amongst natives, Europeans and East Indians, as doors opened to them, they returned to Basim by the way of Nagpur. While at the latter place they were invited to hold special services in the M. E. Church. “The spirit was poured out, the church revived; some 20 or more sought the Lord.” At the same time Mrs. Moore and her Native Helpers prosecuted street-preaching in the city of Nagpur. Journeying from here they spent a few days at Akola where they held daily evening services, in which one soul professed to find the Lord. They reached Basim early in March. Misses Sisson, Beardsley and Ballou had prosecuted the work at Basim and remained in charge of it at this time. Everything in the mission seemed hopeful and promising, there were several inquirers, deeply interested listeners and a spirit of deep conviction seemed resting on the people.

REV. AND MRS. MOORE LEAVE BASIM.

We can best describe this event in Mrs. Moore’s own words. She writes: “Just at this time, owing to some misunderstandings, circumstances arose which caused us much pain, and which eventually resulted in the conviction that for the sake of peace, God would have us leave the work at Basim so dear to our hearts.”

Missionaries are still human as well as mission secretaries. Here were four unmarried ladies carrying on the Basim Mission. One of them goes off, marries a husband and brings him back with her into this virgin family. Why should not "misunderstandings" arise? And when they did arise what more fitting than for the married party to seek another field of labor.

Mr. and Mrs. Moore were soon quietly settled at Nagpur, and their labors at the Military Station Kamptee seem to have soon resulted in the conversion of seven or eight soldiers, who sent them Rs. 26 as a token of their thankfulness.

While here Miss Taylor, a young lady from Madras, joined them. They moved into their rented house at Nagpur July 1. Aug. 7, Mrs. Moore writes: "A month of great blessings and encouragements has passed. No work (it seems to us) ever opened with brighter prospects and greater encouragements than this." . . . We rejoice over two young Jews. One of them got under conviction the first time he heard us preach, and has come frequently to search the Scriptures with us. . . . One grand feature of the work here is the open doors to the women. "Two Brahman women invited Mrs. Moore to their houses. She went and found three women anxious to learn to read and learn of Christ." On the first visit of her Helpers, Miss Fowler and Shanti, they found five women ready to be taught, and one of them gave a house for a schoolroom. "Our temporal needs have been graciously supplied. The house rent for a year has been prepaid. . . . Dr. F. gave us Rs. 50. A Brahman woman gave us Rs. 1. The Lord bless them."

RETURN TO BASIM.

Mr. and Mrs. Moore continued thus to labor on at Nagpur till early in October they received a letter from a friend in Bombay, telling them Miss Sisson was about to leave Basim and wanted some one to come and take charge of the work and mission property. Sister B. also wrote them from Bombay in behalf of all there, to go back and take charge of the work at Basim. Arrangements were soon completed and by Christmas they were again settled in Basim.

This journal abounds in details of much severe trial for lack of supplies, and in constant recognition of the Lord's mercy and gracious dealings with them. At the close of 1886 the workers in this mission seem to be Rev. and Mrs. Moore and Miss Ella Beardsley.

Of the Orphanage it is said: "Of the 16 girls who remain, eleven have been converted, and generally live consistent lives."

The Financial Statement shows

Total Receipts,	Rs. 1624.0.7
Total Expenditure,	Rs. 1610.2.1
Balance in hand,	13.14.6
	<hr/> 1624.0.7

The statement for the time and work at Nagpur :

Total Receipts,	Rs. 718.12.6
Total Expenditure,	Rs. 711.12.6
Balance in hand,	7.0.0
	————— 718.12.6

May the dear Lord continue to bless and prosper this mission, and make it a means of blessing and life eternal to many precious souls.

VIII. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY.

Presented to said Board, Oct. 3, 1877.

SPEAKING THE TRUTH IN LOVE. EPH. IV. 15.

(Resumed from page 427.)

The 12th proposal of my paper is

XII. Moved that the members of our Foreign Board be elected as required by its constitution, viz., by a Nominating Committee and ballot of General Assembly.

For this rule, see the Resolution moved by Mr. Plumer and voted by General Assembly, as supplementary to your constitution when it was first adopted in 1837, and examine the accordant action of General Assembly through all the history of the old Board of 120 Directors for 32 consecutive years. The rule went into operation at once; hence we read: "Mr. Yeomans, from the Committee to nominate Directors for the Board of Foreign Missions, made a report which was accepted and adopted," &c. (See Minutes of 1837, pp. 453 and 470.) In 1838 we have the "Nominating Committee," and its report amended, the names of the Committee to receive and count the ballots, and the result. (See Minutes of 1838, pp. 21, 25 and 28.)

In 1839 we have the Nominating Committee, the Committee to count the ballots, and the usage of fixing beforehand the time for balloting, that all might have due notice.

This rule remained in unvarying practice down to 1870. In the changes made in your constitution in 1870, I find nothing abrogating this original rule. The change of usage then introduced seems to me unaccountable and wholly unauthorized. Even if

General Assembly has authorized it by some action which has escaped my search, I still move this return to the original rule, for the following, among other reasons, viz :—

1. If membership in your Board is a *burden*, then it should not be imposed so continuously on the same men. That some of you regard it a burden appears conclusively from your frequent absences, your inability or unwillingness to give the necessary time for investigating and transacting business, your devolving it so largely on your officers who are legally incapacitated by their salaries, or on less than a legal quorum of your own number. Let this burden be shared, then, by a larger number of men. Let those who have borne the burden for three years be relieved by transferring their burden to five *new* men. This is but an act of justice to you.

2. If membership in your Board is an *honor*, then this honor should be more widely distributed. It should not be always limited to the same 15 or 20 men of the church. You should not always monopolize it; or your officers monopolize it for you. Whence originated your usage of passing a vote near the close of each fiscal year renominating yourselves—those of you whose term of service has expired, by the constitution? Is there any article or by-law of your constitution requiring this of you? If there is, will you kindly point me to it?

Your Secretaries evidently have a high estimate of the honor conferred on you by membership in this Board. When I urged in 1876 that your time-expired members be relieved, and five *new* men be appointed in their place, Bro. Lowrie, with other arguments, urged that the member who had attended only *five* meetings out of the whole 23 meetings of the year, was a wealthy member, giving largely to the Board, and must be retained out of compliment to him, whether he could attend the meetings or not; and that the member who had attended but *two* meetings of the 23, must be retained because he was pastor of one of the wealthiest churches in New York—and both for his and his church's sake, this honor must be continued to him. Now I cannot agree with Bro. Lowrie that either of those two Brethren, or the wealthy church involved, would give a farthing less to Foreign Missions, if they were relieved of both the honor and the burden of membership in your Board. If I believed they would I should say, relieve them by all means. Better the poor widow's mite in this cause than thousands in return for honors bestowed.

In regard to these two members of your Foreign Board, it is proper to say :—The member who attended only 5 of your 23 meetings in 1875-6 was then Member, Director, or Trustee, of *three* different Boards ; and the one who attended only *two* of your 23 meetings that year, was then Member, President or Director of *four* of our Church Boards. Shall we commiserate and pardon them for failing to meet so many duties extraneous to their own professions ? Is it not quite as much a christian duty to rebuke them for accepting, and others for imposing, such a plurality of responsibilities, whether you call them burdens or honors ? Is there such a dearth of good men in our Presbyterian Church that we have no alternative but to burden a few with so many officers each that they cannot possibly attend to them ?

3. If the provision for an annual change in the members of your Board, was thought to look well in your constitution, why not carry it out in practice ? If this provision was thought to furnish some guarantee against crotchets and ruts, which might embarrass, or prevent the wisest and best administration of the Board and that its use in the Board's organization would secure more favor for said Board in the minds of Foreign Missionaries and of our 5000 pastors and half a million church members, then why make the provision a dead letter, and disappoint expectations raised in so many thousands ? Have we not reason to expect that confidence in your Board will suffer from this process ? Would it not be more honest and better every way to throw out this provision, and elect the 15 members of your Board with the express understanding, known and read of all men, that every one of them is to abide in office till he dies, or commits some incapacitating crime, or persistently resigns and refuses to act ? And yet, why is it not as sensible to keep the same Moderator of General Assembly ; and the same Chairmen of Committees ; and the same Committees ; and the same Commissioners of General Assembly year after year till they die, or refuse to serve, as thus to keep the same members of your Foreign Board ?

4. Your Board should not always be composed of men of the same social and financial status. It should not be exposed to the charge recently made by an eminent Presbyterian Pastor of a prominent church at one of our most important seats of learning, viz., that it has become the Foreign Board of only a few of our wealthy

metropolitan churches, not at all the Board of our whole church. It is as impolitic and one-sided to allow your Board to be constituted wholly of men living on annual incomes of \$5,000 to \$50,000 as it would be to have it constituted wholly of men with incomes of \$500 to \$5,000. I submit the latter extreme would be the safer of the two. Indeed, I would sooner guarantee the wisdom and efficiency of your administration if every man of you were a fisherman, as poor as the first disciples of Jesus.

Our Presbyterian church is composed of all classes, strong and weak, rich and poor. And a Board or Committee composed wholly of one class cannot represent the whole church. If half the members of your Foreign Board had been living on small incomes—as small as the average salary of our 5,000 pastors—it is safe to say it would not be supporting *three* secretaries, nor any one of them on a salary of \$5,000.

And let me respectfully ask here, Why not have a few old missionaries in your Board? As you take upon you to nominate five members every year, it is proper to put this question directly to you. Would not the experience of half a dozen old missionaries of 20 to 30 or 40 years' service in the Foreign Field, be valuable in your councils? Does our Government exclude all its veterans from its home councils, because they have been fighting for years at the front? Go into the Committee meeting of the C. M. S. at Salisbury Square, London, and you will find that Committee made up largely of able veteran missionaries and Christian officers of the military and civil services, who have spent long years abroad, observing the working of the different missions around them; and the church at home gladly avails herself of this knowledge and experience for the more efficient conduct of her Foreign work. Of course I would not have your Board burdened with men who have barely run around the world, "doing" the missions and everything else in a twelve month or less; nor by missionaries who have put their hands to the plough and looked back—and *come back*, within two or three years of their embarkation. To be of real service in your Board they must be missionaries of long experience, tested by true devotion, honest toil and substantial results of labor. And such old missionaries there are in numbers, who would gladly give their time and energies to this cause dearest their hearts, and whose service would be invaluable in your Board.

But would the adoption by General Assembly of this my 12th proposition, secure these desirable changes in your Board? A very pertinent inquiry. I cannot affirm it a certainty. And yet the chances would be greatly improved. Your Secretaries could not control a nominating committee appointed by the Moderator of General Assembly, and then the ballots of General Assembly also, so easily as they can now control the standing committees. The adoption of this proposal would revive a good old usage, do honor to your constitution, and give good hope of effecting these desirable changes. Let us try it.

IX. AFRICA.

MR. STANLEY'S ATTACK ON THE MISSIONARIES.—BISHOP TAYLOR.

1. *Stanley's Attack on the Baptist Missionaries.*

All interested in Africa must feel a very deep interest in Stanley's expedition for the relief of Emin Bey, and be anxiously wishing and looking for his speedy and complete success. In his eager desire at Leopoldville (Stanley Pool) to secure transport for his expedition up the Congo, we regret to learn he came into very unhappy and severe collision with the missionaries of the Baptist Missionary Union (formerly Livingstone Inland Mission). His own harsh letter criminating the missionaries, addressed to Mr. Mackinnon and published in *The Times*, we need not reproduce here. The following letter from Mrs. Guinness to *The Christian* seems to be well-balanced, and will enable our readers, we think, to understand the facts and merits of the case:—

MR. STANLEY'S ATTACK ON THE MISSIONARIES.

BY MRS. H. GRATTAN GUINNESS.

Many readers of *The Christian* will have observed a letter from Mr. Stanley to Mr. Mackinnon, published by Sir Francis de Winton in *The Times* of Friday last, which will have shocked and pained them. In justice to the absent we feel bound to make a few comments on that letter, and to give the other side of the story which we received by the same mail from one of the missionaries concerned.

As the leader of a large expedition for the relief of Emin Bay—an expedition of which Mr. Mackinnon, I believe, bears the main expense—Mr. Stanley was naturally anxious to be detained as little as possible at Leopoldville, and the more so, as food was scarce there at the time. He got possession of all the boats he could, and wished to get the mission steamer *Henry Reed* as well as the rest. Now this steamer had just returned from an eight months' trip on the Upper Congo and Mobangi, and was in need of repairs and painting. Moreover, Mr. Billington, in whose charge it was, had no authority from his Board in Boston, and, consequently, no right either to lend or charter it. He was

expected to have it ready to take up to the Equator station some missionaries who were to arrive shortly by the *Afrikaan*, and the interval would have been employed in preparing the vessel. He did not feel free consequently to accede to Mr. Stanley's wish. He is a cautious, conscientious man, and one who is peculiarly careful to do what he deems his duty, however difficult and distasteful, and he took the ground that he was *not at liberty* to give the little steamer.

Setting aside all law and justice, Mr. Stanley—who had no government authority whatever, but was simply a private individual legally, *claimed the property of the Mission for the use of his expedition*, and said he would enforce the claim “at all costs to all concerned.” He posted Soudanese soldiers with fixed bayonets around the mission house, under the command of Major Barthelet, drove the mission servants off the steamer, and put twenty black soldiers on board, and demanded instant concession. This was clearly unjustifiable conduct, and no wonder Mr. Stanley is anxious in his letter to Mr. Mackinnon to excuse it!

The Governor of Leopoldville under the Congo Free State interfered, obliged the Soudanese soldiers to leave the *Henry Reed*, and obliged Stanley to withdraw the guard round the house. He then relieved Mr. Billington of all responsibility in the matter by requisitioning the steamer on behalf of the Government for Stanley's expedition, and it was chartered accordingly, as the missionaries would not, of course, resist the constituted authority. The same sense of duty which bound them to refuse an unauthorised demand bound them equally to obey the Government. This was bad enough; but, adding insult to injury, Mr. Stanley sends home for publication a letter imputing the basest motives to Mr. Billington and Dr. Sims, and containing besides the grossest falsehoods. Some of these I have answered in a letter to *The Times*, which will I hope be published.

The missionaries may have been mistaken in their course; personally I think they were, and that they should and might have stretched a point and lent the vessel, trusting to the sympathy of the Board in Boston with the object of the expedition. But, right or wrong, Stanley ought to have acted differently in the first place, and to have given the missionaries credit for right motives, in the second. His conduct was imperious and tyrannical, and his letter is a contemptible endeavour to justify by inuendos and falsehoods what is unjustifiable. I feel that this explanation is due to the friends of the Mission, though most of them would be perfectly able to read between the lines.

2. *Bishop Taylor's Work in Liberia.*

After presiding at his Annual Liberian Conference early in the year, while waiting for his steamer and missionary reinforcement, Bishop Taylor made the best possible use of the interval, in preaching and planning missions in that country. His letter giving details of this work to his Treasurer, has been kindly sent for use in our REVIEW, and we feel sure our readers will find it full of facts, incidents and events of deepest interest. The Bishop writes from Cape Palmas, thus:—

CAPE PALMAS, LIBERIA, MAY 3RD, 1887.

DEAR BROTHER GRANT AND COMMITTEE:—

I have this morning, copying from official drawings, made an outline map of the Liberian Coast. The settlements of the America Liberians cluster around Cape Mount, Monrovia and St. Paul's River, Grand Basse (Sinoe), Greenville and Cape Palmas, and are indicated by the American names of many of the villages. They do not in any

place extend far into the interior, and at Sinoe and Cape Palmas, the outpost settlements, have been reduced and contracted by native wars, a few years ago. The map of Liberia covers a large extent of inland, nominally held under treaty stipulations, only a part of which the government has been able to fulfill. The treaty promise to provide schools for the native tribes has failed entirely. The native stations, however, though watching with ceaseless vigilance any attempt of the Liberia Government to take possession of their native inheritance of real estate are in the main disposed to be peaceable, and when by our self-supporting schools and missions we shall, under God, educate, and savingly elevate these nations a homogeneous spirit will pervade them, and tend to unite them into one Christian Nationality. Many powerful Missionary organizations have advanced vast sums of money for the evangelization of Africa through the Liberian colonists. I would not for a moment entertain a depreciative thought as to the results of their noble efforts, but whether the laboring mountain brought forth a mouse or an elephant, the result was so unsatisfactory that they cut down their appropriations to a mere fraction of what they were thirty years ago, and no likelihood of their resuming on their old line and scale of work. So that if God is not the author and prophetically the finisher of this self-supporting mission movement, then the redemption of Africa is an indefinite postponement for centuries to come.

Now what influence has Liberian Christianity exerted on the inland tribes? In the last two months I have negotiated with the native kings and chiefs for the immediate establishment of seventeen industrial schools and missions. They bind themselves by articles of agreement: 1st, To give us our choice of all the land we may require for all our building, farming and grazing purposes; 2d, To "cut bush," burn, dig, and plant the first crop for abundance of food for the mission; 3d, To provide materials and build a good cook-house and school-house; 4th, To cut and carry hard wood pillars and all the framing timber for a good American house for the residence of the Missionaries, and to do all these things cheerfully, free of charge; but of all the kings and chiefs of these seventeen places, I can recall to mind but one who consented to receive a colored man as their teacher or missionary. They have an experience with a class of Liberian traders that leads them to this protest. It was a disappointment to me, for I believe in indigenous agency specially, and have been trying for a year past to secure suitable colored men for this very work. I can see now why the Lord did not favor that and conclude that He has the white men and women available and with your characteristic zeal in this work, we shall trust God to supply those stations between this and January 1st, 1888.

The accompanying map will give all concerned an idea of "the lay of the land." I will give a brief description of each place, beginning at Cavalla river. This river flows into the Atlantic Ocean about 18 miles east of Cape Palmas. The Cavalla tribe and town near the river's mouth west, have for months past prevented the collection of duties in their port, suspended Liberian Commerce on that part of the coast, and practically blockaded the Cavalla river and filled the land with "rumors of wars." I was solemnly warned not to venture upon those waters, but I was on the king's business and went on. On my return from Cavalla I "walked the beach" in company with Tom Nimly and Laco, my converted Kroomen, and had a meeting with the belligerent kings, chiefs and people and preached the Gospel to them. The reported leader of the rebellion was my interpreter, and we had a solemn and very interesting time in the preaching, and Tom Nimly told his experience of salvation, and exhorted in his own language with great power. He is a man over six feet in height, with proportions massive and symmetrical, and is a native-born orator. My visit to the Cavalla had no official bearings but had a good

moral effect of abating a most paralyzing, yet needless war excitement. Well our missions extend up the river to Geribo, "seventy miles" from the ocean. I will name them in the order of their location as indicated on the map, beginning with Eubloky, not a very large town, but the river depot of a large tribe with many towns in the interior. The articles are signed by king Nebly, an aged man, and king Paccy, a man in full vigor. He was appointed superintendent of their part of the preparatory work in founding the Mission: signed also by chiefs Nyassa, Toe, Whae and Tacra. I will here say once for all that on the line of our seventeen Missions not a king or chief could sign his name, except Rie Peter.

They are all among tribes as destitute of clothing and the knowledge of God as the tribes I met on the Congo, but with this great advantage, many of the young men of these tribes are sailors, and have learned to speak in broken English "patwa," so that I found some who could interpret in every place. Eubloky mission buildings will occupy a high bluff overlooking the river with high hills in the background, and good soil. I need not speak again of the soil of the Cavalla river country. It is all fertile, yet high, hilly and healthful. The Cavalla river itself, nearly as large as the Hudson, flows rapidly between high banks, no swamps, and beautifully clean. Amanda Smith said so many beautiful hills on which she would like to build a house and settle down that she often screamed with the rapture of admiration, sung and shouted "glory to God"!

The next, as we ascend the river, is Yawki Station. The site for the mission house is a large mound shaped hill a quarter of a mile from the river, but in full view. It will have a good landing of its own a little way up the river from the Yawki landing. The contracting parties signing the articles are king Wahpasara: chiefs Blah, Jahwa, Wane, Krura, Teubba, Taba, and Tea.

Tom Nimly, who speaks English well, is our superintendent until our missionaries arrive.

The next station is Bcaboo, differing but little from the two stations below. The kings Yasahnnoo and Tahlee, the chiefs Kahbee, Blaneyo, Koorate, and Nha. I had a good time preaching to these people at the close of the business council. The next is Tabo Tateka on the east bank of the river, a town of some hundreds of people, but the big town of the Tabo tribe is nearly a day's march inland, easterly. Tateka is reached by a rocky steep ascent from the river. Our mission buildings will occupy a hill nearly half a mile north, commanding a far reaching view of the river. Our landing will be in the mouth of a little creek, whence we ascend by a gentle slope to the mission premises. Bro. J. S. Pratt, our Mission agent for 14 stations, has a trading post here at Tateka, none at Geribo. I gave Bro. Pratt an abstract of my proposals to king and chiefs on this coast, a year ago when I was at Cape Palmas, and the kings and chiefs of these two places have signed articles concurring, and were with no little anxiety and doubt waiting to see if Pratt's mouth speak the truth, and no lie, "so when we arrived, king Kaharri jumped and shouted like an old sinner just converted to God, and a good part of the evening was spent in the discharge of muskets and the beating of drums." It requires usually two or three "palavers" to settle all our preliminaries and get the article or agreement signed. The first is to receive full statement of what I have to propose. Their simple reply at the meeting is "we hear you." At the next meeting I state all my points and they discuss them with the greatest freedom, and if there is any hitch, they adjourn to meet again. I never used in any case the slightest measure of persuasion. I simply said if you are not prepared to do what I propose now, you may wait a year till I shall come again and then we can re-open the palaver. They always responded

"no, no, we won't let you go away till you give us a school." The articles for Tateka are signed by king Kaharri and chiefs Waro, Gori, Tourie, Tobo, Bacho, and Naqua. The next is Gerrobo. The parties signing are king Grandoo; Cesar, Bissey, Buraba, Kapa, and Payoo. Cesar is superintendent.

Thence under an escort of the big king of the Gerrobo tribe we marched 12 miles inland N. W. to the big town Wahleka. We passed through two towns of the same tribe on our way. We had the benefit of a heavy fall of rain, and got from the rain falling and the wet bushes and flooded rivulets a pretty general wetting. The incidents of this tour would fill a volume if delineated as we saw and heard them. We see here in Wahleka as at all places nearer the coast, the burial places of their poor fellows lost at sea, somewhat on the idea contained in a certain epitaph—as follows: "Here lies the body of John Mound, who was lost at sea, and never found." So in the dense bush near the gates of Wahleka are deposited all the effects of a poor fellow citizen of that town who was lost at sea. His trunk with all its contents just as his own hands had left them, several smaller wooden boxes, three good hats, and his umbrella spread and set over his trunk—his accumulations for years, coveted by no one, remain for his own supposed benefit, nicely adjusted by his survivors, but never disturbed except by the disintegrating forces of nature. We spent two nights at Nahleky. They supplied us plentifully with flesh and fowl, and all the profusion of luxuries in which this region abounds. We saw the people "sacrificing to devils" in their large council house: saw their devil dances, marching, singing, shouting, firing of guns, kept up nearly all day: then we had a large assembly of them to hear us sing the praises of God, and Amanda gave them a long talk about Jesus and salvation. Next day early they slaughtered a bullock and were preparing to give us a great entertainment, but I bade them good bye and left. My people had no alternative but to excuse themselves to the king and follow. I waited for them just outside of the gate for nearly an hour, when on their arrival we took up our line of march, on our return to Geribo, whence next day we took our boat and descended the river, stopping to visit all the stations we had opened. The signers at Kahleka are Kings Sawboo, Sahbe, Chiefs Towri, Nana, Noomer, Neuro, Khimoo, Pouwa, and Peak, King Ga Barraka is about 12 miles by foot path from Cape Palmas. It is a large village. In all the places we visited I slept out in the open air, but those who were with me slept in native huts provided for them by the hospitality of the native people. Bettie Tubman and Julia Fletcher, two of our sisters from Cape Palmas, accompanied Sister Smith to Barraka. They occupied probably the best house in town. It was nearly thirty feet in diameter, round as a perfect circle, with an upper story reached by a moveable ladder to a bamboo platform seven feet up, whence a permanent ladder or stairway led up to the upper apartment which was used for stores of rice and other food supplies; all around were pins and hooks and sacks, and all laden with stores showing the industry, ingenuity, economy and thrift of the owner, yet no owner appeared. After two or three days we learned that this was the house of King Tie's first and probably his best wife, but she was an exile from home. Some months before a little girl was bitten by a snake and died. The said good housewife was accused of causing the snake to bite the child, by witchcraft, and condemned to drink sass wood poison, but she escaped and ran away. While we were there she returned and gave herself up to die. On Friday of the week we were there, she drank a basin of the poison three times filled, but vomited profusely and escaped death. She had to go through the same ordeal on Saturday. I was at work on our opening farm and knew nothing of this deadly business, but Amanda, Julia and Bettie were present and saw the awful work. The woman's son, a fine looking young man, went with our women to the place of execution. The

sass wood was beaten in a mortar and mixed with water. This deadly poison was dipped into a basin to the extent of nearly half a gallon. The woman looked at it and talked to it. She had three little pebbles and as she talked to the deadly potion, she tapped the edge of the basin with one of the pebbles, and threw one pebble away, and dropped another into the poison. Then she made an appeal to God. Julia knew her language and interpreted. The doomed woman looked up and said, "O Niswa, if I have killed any body, let me drink this and die. If I never have killed anybody, let me puke it up and live."

[To be continued.]

X. LOVE TOKENS.

PRESBYTERIAN FOREIGN MISSIONS.

"In Foreign Missions this church employs five hundred missionaries, male and female, and about three hundred native preachers. Last year it expended for this work nearly \$800,000, and it begins another year with money in its treasury."—*N. Y. Observer*.

Why does not the *N. Y. Observer* add here the mournful facts that the outcome of all this large mission force and expenditure the past year was an increase in all its foreign missions, of *not one* communicant,—but an actual *net loss* of 757 communicants!

And yet the mission officials, leaders and pastors of this church keep on shouting their peans of victory as loud and long as if actual advance was being made instead of encountering such disastrous retreat and heavy loss. Is it not far more fitting that we were all on our knees before God in tears and lamentations for this fruitless expenditure, and the utter barrenness of our foreign missions the past year?

Have we not abundant reason to feel that God frowns upon the extravagance and wrong doing of this Board? Can it be possible that HE who "became poor for our sake" and had "not where to lay his head," while on his mission of human redemption in this world, looks with complacency on Mission Secretaries consuming mission funds in \$5,000 salaries—*seven* times the average salary of all their brethren of the same church in the ministry—maintaining a style of living conformed to the foolish and expensive fashions of the most worldly men and women in the church, taking their daughters to Europe for a costly fashionable education in Paris or Germany? Can these \$5,000 mission salaries, and the worldly conformity they foster, fail to check the sympathy and giving of their humbler and more self-sacrificing brethren who love this sacred work and long and pray for the more rapid enlightenment and salvation of the heathen?

Our good brother of the Toronto *Presbyterian Review* thinks we judge harshly in saying these high salaries of Mission Secre-

taries disaffect the Missionaries, native Preachers and Helpers, and thus mar and hinder this work of God. But he was not present with us in a large India Synod of some 35 ordained missionaries, soon after they learned the salary of their Secretary in New York was suddenly raised the first time from \$3,000 to \$5,000! He did not hear their indignant comments on giving such enormous salaries to men living in all the luxuries of Christendom, and keeping their missionaries down to the pittance of \$1,080 amidst the severe disabilities, trials and discomforts of heathenism. Nor does he know, as we do, that every man of that Synod (this writer excepted) and some 50 women workers with them, gave his voice and vote for a corresponding increase of salary for themselves; sending their petition for such increase at once to the Board in New York. Nor does he know that when that petition was denied, several of the ablest of those missionaries resigned and left the missions and accepted pastorates and professorships in Christendom; while for this and other unwise measures in the conduct of those missions they have been sadly demoralized and barren of spiritual results ever since!

The *Presbyterian Review* (Toronto) should know that we are not alone in our views of these \$5,000 salaries. In a recent letter a returned missionary exclaims:

"What a shame those high salaried Secretaries of the Presbyterian Foreign Board! One of our papers recently alluded to them and asked Presbyterian Editors if it could be true. But they keep silent. Those \$5000 salaries for Mission Secretaries, in this most self-denying work of the church, cap the climax of extravagance."

A mission Secretary in London, England, assures us no mission Secretary there receives more than \$2,500.

GUATEMALA MISSION AND REV. JOHN C. HILL.—Will Bro. Lowrie or some other Officer of the Presbyterian Foreign Board, kindly tell us why Bro. Hill deserted this Mission so suddenly? not letting his lady teachers know his purpose till a day or two before he left? Is it a fact that he brought the Mission into disrepute by his extravagance, and left without settling his affairs? In *The Church at Home and Abroad*, March No., "*Monthly Concert*," why have we no items of the work of this Mission? In giving names of the workers, why is there no reference whatever to Rev. John C. Hill, who began this Mission in 1882, and in all statements and reports of the Mission heretofore has been mentioned as its one ordained missionary. Is such reticence a necessity? Is it frank dealing with the friends and supporters of the mission?

XI. NEWS AND NOTES OF THE MONTH.

REV. DR. STEWART, of the U. P. India Mission, April 29, 1887, reports 496 baptisms since his last previous letter, making 737 for the year's first quarter.

BRO. WARDLAW's letters and statements fully confirm those of Bro. McLaren as to the grand openings for mission work in Brazil and the pressing need of more men in that field. The month's Foreign Mission receipts of the *Disciple Church* are \$6,958, and the new baptisms and accessions to their Foreign Mission churches, 27.

BISHOP HOLLY, of Haiti, reports the conversion of a noted sorcerer in Port-au-Prince. He had fitted a house for his residence, decorating it most luxuriously, but made it a "veritable synagogue of satan" by his vile practices. After long practicing his orgies and deceiving the people, he lost his reason, and for seven years became a wandering maniac in the mountains. Last February reason slowly began to return to him, and he went to members of the church whom he knew and confessed Christ as his only hope of pardon for his great sins. He got some of the church members to help him destroy his house with all its implements of sorcery, and has since been admitted to the communion of the church, "clothed and in his right mind."

PROGRESS OF MISSIONS IN THE PACIFIC.

At the Aldersgate-street Noon Prayer-Meeting recently, Rev. W. Wyatt-Gill, missionary from the South Pacific, gave a brief statement of work there and its results. His work since July, 1851, has been amongst eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love of revenge and human sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful; all this has been changed through the influence of Christianity. The spiritual work has been most interesting. To see a people who once were cannibals sitting down to the Lord's Supper has been truly delightful. At the New Year's gathering it has been the custom for all the members of the Church at Rarotonga to assemble together for worship. Looking around upon this gathering, the family history of all known to him, he had seen the bread passed by one to a man whose father that man had murdered, or the reverse.

The work of evangelization in these islands has been done almost entirely by the natives whom it has been Mr. Gill's object to train for this purpose. It is perfectly wonderful what they have done. *Hundreds have sacrificed their lives to carry the Gospel to their brethren. At least sixty of Mr. Gill's own church have been killed while acting as missionaries.* A brief reference was also made to the work in New Guinea, and Mr. Gill's concluding word was that the thought of the thousands of Christians in the islands where he was labouring, and in New Guinea, should increase their faith in the power of the Gospel. He had himself seen such miracles of grace amongst these peoples that he could no longer despair of any man's conversion.

MOODY SUMMER SCHOOL.—This second year's Bible School for college students, at Northfield, Mass., seems to have proved highly successful. Some 450 students were present, representing nearly every important college in the United States and Canada and two came from Cambridge University, England. Some 40 Y. M. C. A. secretaries were also in attendance, and 75 workers sent by local associations. There was a very able staff of men engaged in giving

instruction by lectures and otherwise, among whom some new names were those of Prof. Henry L. Drummond, of Edinburgh University, Rev. Dr. Broadus, of Louisville, Ky., Wm. M. Oatts, Glasgow, and others. The interest in Foreign Missions rose again very high, and justifies an expectation of large and blessed results.

Now, the sowing and the weeping,

Working hard and waiting long ;

Afterward, the golden reaping,

Harvest home and grateful song.

Now, the pruning, sharp, unsparing,

Scattered blossom, bleeding shoot ;

Afterward, the plenteous bearing

Of the Master's pleasant fruit.

Now, the long and toilsome duty,

Stone by stone to carve and bring ;

Afterward, the perfect beauty

Of the palace of the King.

BRO. DAY, of the Muhlenburg Mission, West Africa, writes : " Last Sabbath (April) I organized a congregation among the Dey tribe about nine miles from the mission. Two months ago we admitted to membership seven, with the understanding that when the time came they should withdraw from Muhlenburg and form the nucleus of a church at their own home. Among them was the chief and his son, both of whom are now members of the Council.

This is a most wonderful work of grace. The people have burned up their fetiches, settled down and gone largely into coffee and sugar-cane planting. In fact the whole country there has accepted Christianity. We do not say these people are up to the Christian standard that prevails at home, but I believe in my soul it is the work of the Lord. The living, burning question now is to look after them. You can easily understand the greatness of the task of training them, of bringing christian order out of the chaos that reigned under the system of devil worship."

PONAPE MICRONESIA.—Of the work of grace on this island, a missionary of the Am. Board writes :

" In our meetings my eyes were often wet with tears on hearing a certain high chief talk ; not so much at what he said, as at the contrast with his past life. He has been an inveterate drinker for years ; drunk, dead drunk, day and night. And so long has this been his condition, he has learned to talk in his more rational moments with the peculiar tone of the half drunken man—deep, drawling, incoherent speech. And it was the contrasted state of this man as he now talked for and about Jesus which impressed me. Oh, the change in that man ! Not now at home pounding his native root for the narcotic juice to drink, but in the prayer-meeting singing all he can, and praying and talking. Such a scene is enough to make any one weep tears of joy over the saved man. Years since this man came and stole from my school our dear Narcissus' little daughter to be put into the king's harem ; and as I rushed to the canoe to save her,

he caught me around the arms and held before my face a huge butcher knife, as much as to say : This may be suffered to do its work if you are not careful. Oh, that trying time ! But it is past, and here is this savage softened down to a little child's heart, and liquor and knife all thrown away. To see him thus, who could fail to weep and sing hallelujah too ? This is sweet revenge."

Of the five Kings of this island four are among the 118 converts recently baptized.

XII. FOR THE CHILDREN.

A SUDRA PRIEST.

All the Priests, Gosavis and Bairagis of India claim to be very holy, and so far succeed in making the people think them holy and having great influence with the gods, that most of the people fear to offend them, and so give them what ever they demand. That they are arrant knaves and constantly deceive the people, these holy devotees themselves know right well ; and still they practice their deception, showing how seared their consciences have become. One of these devotees, recently converted to the christian faith, has confessed how he used to deceive the people to make them give him money. A lady missionary, Mrs. L. B. Wolff, giving some account of him, writes :—

It is a prerogative of a religious teacher among the Hindus, to deceive the people, the simple villagers, in any conceivable way by means of which he may be able to extort money from them.

This is one of the many tricks P. Subramanyan gave as being very efficacious, and one used by himself. He claimed to be a "Buthavidhudu" (great enchanter). Coming to a village he would tell the head man of the place, "I am a great enchanter, and unless a sum of money is at once paid to me by your people, I shall set fire to your village and consume all your possessions."

The villagers would then say among themselves, "This is

A VERY HOLY MAN,

and he has great influence with the gods ; if we give money to him our village will be preserved and we shall find favor with the gods ; if we refuse his request, he will surely command fire to burn our village and the wrath of the gods will be upon us, our crops will be blighted and we shall starve." Thereupon every villager, however poor, would bring his mite to the head man and soon quite a large sum of money would be raised to carry to the holy (?) man,

who had remained without the village, performing mystic rites and ceremonies, which the people believed to be a veritable communing with the gods, and which would bring either blessing or cursing upon them according to the

HUMOR OF THE PRIEST.

If the sum brought was sufficiently large, this priest would receive it, bestowing upon the village his blessing which insured the favor of the gods; but if a less sum were brought he would reject it with scorn, and unless the sum was raised he would begin his incantations to induce the gods to send fire and burn up the village; and while the attention of the people was diverted, endeavoring to raise the sum of money he required, or fixed upon him as he continues to invoke the anger of the gods upon them,—behold, the flames of the already consuming village rise behind them!

For this wily priest has sent an accomplice to set fire to the inflammable huts of bamboo frames and thatched roofs, while he has held the attention of the villagers.

And now his reputation as a

“BUTHAVIDHUDU”

was established. His fame spread before him from village to village. The head man of each village came out to meet him and offered as large a tribute as the village could raise, for the holy (?) man's blessing and the favor of the gods.

XIII. GIFTS, LEGACIES AND INCOMES OF MISSION BOARDS.

Our dear old Friend, the HON. WILLIAM A. WHEELER, ex-Vice-President, left \$25,000 to Home Missions, \$5,000 each to Foreign Missions and the American Bible Society, and making Home Missions his residuary legatee.

The late SARAH MARSHALL, of Philadelphia, left her property—\$76,000 to Hospitals, over \$40,000 to religious and educational enterprises, and about \$100,000 to a score or more of industrial and charitable societies.

TIMOTHY COOP, one of the most liberal givers to the Disciple Church's Foreign Missions in his lifetime, left \$5,000 to the same cause when he died.

The English Presbyterian Church's 1473 NATIVE COMMUNICANTS on Formosa contributed for Missionary and other purposes in 1886, \$2,143.61. The 1620 NATIVE COMMUNICANTS of the American Dutch Reformed and Presbyterian Churches contributed \$3,453, more than \$2 each.

The Scotch Established Church's Foreign Mission Income in 1886 was	£28,806 =	\$144,930
Its Ladies' Association raised in addition	£6,357 =	\$31,785,— Total
		35,163 = 175,875
The Free Church of Scotland's Foreign Missions' Income in 1886, was	81,538 =	407,690
United Presbyterians “ “ “	53,886 =	269,430
The Church Missionary Society's “ “	234,639 =	1,173,195
The English Baptists' “ “	69,252 =	346,260
The Society for the Propagation of the Gospel “ “	105,711 =	528,555
Wesleyan Missionary Society's “ “	98,416 =	492,080
The London “ “ “	105,382 =	526,910

XIV. FIELD NOTES.

ECHOES.

"I can say Amen, very heartily to what you say of our 'Opaque Mission Boards'. . . I feel so often that the Board rises up as a huge wall between me and any foreign mission field. I pray some better method may be found before it is time for me to go. I fear some of us 2,000 and more volunteers will be obliged to stay at home. . . .

There is a young professor in one of our Western Colleges who has been in correspondence with a Mission Board nearly a year, and is no nearer going now, as far as he can see, than he was a year ago. The Board may not be the direct and main obstacle in his way, but there is no doubt that the present method of supplying means hinders many from going to this work. I would gladly see the salaried officers of our Board go to the heathen and spend their salaries in direct labor for them."

ONE OF THE VOLUNTEERS.

THE INTERNATIONAL MISSIONARY UNION, to be held at Thousand Island Park, Aug. 10-17, has the prospect of a large attendance and a meeting of much interest. Already more than fifty missionaries have sent in their names, and expressed their purpose to be present. How thankful we should be for physical health and strength to be present and share in the choice privileges and blessings of this meeting. Our warmest Christian love and greetings to all the dear brethren who may be there. May the dear Lord be with them, directing and controlling all their deliberations and decisions most wisely, and may they be so filled with the Holy Ghost and the Spirit of whole-hearted consecration to Christ and this sacred work that those of them soon to return to their mission fields among the heathen may go in the fullness of the blessing, prepared of God to be tenfold more effective in winning souls to Christ.

SIMULTANEOUS MISSIONARY MEETINGS.—Thank God that good leaven works and extends its influence till it leavens the whole lump. Our Methodist brethren of the Newark Conference are planning a series of simultaneous meetings in behalf of Foreign Missions, in October next. Their circular, already issued, is full of practical thoughts, suggestions and plans for rendering these meetings of special interest and greatly effective.

THE GOSPEL IN SPAIN.—One of our colporteurs sold a Bible some time since, and the priest rushed up to the man who had bought it, and exclaiming, "These heretical books shall not come into the village," snatched it out of his hand, tore it, and threw it on the ground. The colporteur was stoned and driven out of the village. Some weeks after, being obliged to pass through the village again, he hoped to do so unobserved, but almost immediately was recognized. "Are you not the man that sells Bibles?" he was asked, and, on his replying "Yes," instead of an angry outburst he received the

invitation, "Well, then, come into our village, we want your books." The explanation of this changed manner was that the village grocer having wrapped up his goods in pages of the torn Bible, which had come into his hands, the people read those beautiful histories which they had never read before, and then had asked God to send the man back to them. Not only did he sell all the Bibles he had with him, but they made him stay with them two or three days to give them instruction.—*Pastor Fliedner.*

THE RISING TIDE OF MISSIONARY INTEREST in England is well attested, not only by the advance of \$32,000 in the year's Income of the Church Missionary Society, but still more distinctly by the fact that the four young ladies and *thirty* men—eighteen of them university men—were appointed to the different mission fields from a band of 82 volunteers offering to go to any mission, while a much larger number are making preliminary inquiries.

BETHANY INSTITUTE.—We are glad to see this school for training women for Christian workers at home and abroad, under the judicious conduct of Rev. and Mrs. A. G. Ruliffson, at 105 East 17th St., New York, is holding on its way with increasing usefulness. The ladies under instruction the past year have been 28. During the 15 years of its existence 293 women have been under training, 40 of whom have gone as missionaries to the heathen, 94 have become missionaries in New York City, and 46 at the West. The dear Lord bless and prosper it yet more abundantly.

COST OF ADMINISTERING FOREIGN MISSIONS OF THE M. E. CHURCH, NORTH.—To determine accurately the cost of administration of Foreign Missions in case of any of our churches is extremely difficult. In no case is it more so, we think, than in that of the M. E. Church, North. Two points of difficulty are: 1. The officers have invested largely in building a Mission House, and owning the property pay no rent for their offices. Most other Mission Boards have rent to pay every year for their offices. To bring the M. E. Foreign Missions on a par with these others, we have to ascertain as nearly as we can, the amount invested in their Mission House, and the rent they would have had to pay but for this investment, and bring this estimated rent into the cost of administration. The propriety of this will at once appear, if it is borne in mind that, if the officers' usage to include no office rent in estimating cost of administration, because of their ownership of them, is allowed, this same principle, carried out to its full extent, would enable them to use the funds of the church for permanent endowments for salaries, incidentals, office expenses, and every item now constituting cost of administration, and then proclaim to the church and the world that they performed this work without any cost for administration at all. 2. A second point of difficulty in calculating cost of administration in M. E. Missions, arises from their plan of supervising and conducting Missions by their bench of Bishops. The Bishops preside at all annual conferences, fix all

appointments, oversee the spiritual and temporal business of the church, in the missions as well as in other parts of the church, travel through all the connections, and the world over among the missions. Now who will tell us the precise salaries of the Bishops, the cost of their episcopal residences, and of their constant and world-wide travels, and what portion of their expense for all items is chargeable to foreign missions, what to home missions, and what to the rest of the church in Christendom? The entire salaries, traveling expenses, &c., of the secretaries and officers who supervise the work of foreign missions in the other churches are rightly charged to the missions. Can it be at all proper to omit the corresponding charge in case of M. E. Foreign Missions? Evidently not, if we would deal with like fairness with each and all branches of the church; and so we have to *estimate* these items, in case of M. E. Foreign Missions, as accurately as we can, and then patiently receive the fault-finding that is sure to come.

On the 33d page of the latest Report of the M. E. Missions we find administration expenses stated thus:

Incidental Expenses,	\$ 26,415.48
Office Expenses,	17,977.54
Publication Fund,	7,666.32
Total,	\$52,059.34

Now let any disinterested person add to this amount his own estimate of the annual support—salaries, residences, traveling expenses, &c.,—of the 13 acting Bishops and the non-effective Bishops and widows and children of deceased Bishops, with proper office rents, and dividing the sum total in due proportion between home and foreign missions, if he finds the amount chargeable to foreign missions and its percentage, less than we find it, we will gladly examine his figures with utmost care.

XV. SAILING OF MISSIONARIES.

- REV. and MRS. J. T. E. BROWNE, returning to Eastern Turkey, sailed May 19, 1887.
 MISS MARY E. WAINWRIGHT, to join Japan Mission, sailed May 14, 1887.
 REV. and MRS. H. O. DWIGHT, returning to Western Turkey, sailed June 16, 1887.
 MISS LUCY M. INGERSOL, M.D., to join Micronesian Mission, sailed April 27, 1887.
 MISS NELLA H. FIELD and MISS EMMA COMBS, sailed for Mexico, June 9, 1887.
 REV. and MRS. T. H. CALHOUN, sailed for the M. P. Mission, Japan, April 12, 1887.
 REV. L. L. ALBRIGHT, sailed for the M. P. Mission, Japan, July 1, 1887.
 REV. and MRS. F. E. WOLFF and MISS MARY HUBER, sailed for Nushagak, Alaska, May 10, 1887.
 REV. and MRS. ISAAC DOOMAN, Prot. Epis., sailed for Japan, June 18, 1887.
 REV. ROBERT A. HUME, recently sailed, returning to his mission work at Ahmed-nagar, Western India.

XVI. DEATH NOTICES OF MISSIONARIES.

MRS. J. C. WHITLEY, after 22 years' service in India, died in England, June 17, 1887.

MRS. ELIZABETH CHISHOLM, long a missionary in the South Pacific Islands, died in England, March 27, 1887.

The WIFE of the VEN. ARCHDEACON MAUNDRELL died in Japan, March 11, 1887.

The VENERABLE MARK HOPKINS, D.D., LL.D., long time President of the Am. Board, died in Williamstown, Mass., June 17, 1887.

MRS. ELIZABETH H. LANCE, died in Tientsin, North China, May 21, 1887.

REV. COLIN CAMPBELL, A.M., formerly in South India, died May 23, 1887.

REV. J. S. S. ROBERTSON, after some 40 years' service in India, died May 19, 1887.

REV. P. RAJAH GOPAUL, of the Scotch Free Church, died at Madras, June 11, 1887.

BISHOP TITCOMB, of Rangoon, Burma, died April 2, 1887.

REV. J. W. H. STEAD, died at Bathurst River, Gambia, May 13, 1887.

The REV. DR. JAMES R. ECKARD died suddenly in March at the residence of his son in Abington, Pa., at the age of 82. He was born in Philadelphia, Nov. 22, 1805, graduated at the University of Pennsylvania in 1823, practiced law 1826-30, ordained by the Second Presbytery of Philadelphia in 1833, and spent the following ten years as a missionary of the Am. Board in Ceylon. Returning in 1843 on account of his wife's impaired health, he spent the next two years as agent for the Board, and as missionary in Georgia. From 1848 to 1858, he was pastor of the Second Presbyterian Church in Washington, D. C. Resigning this charge he became Professor of Rhetoric and Beller Lettres in Lafayette College.

Having been with Dr. Eckard in the Seminary at Princeton, and for several years associated with him in the Ceylon Mission, I became well acquainted with him. He was highly esteemed by the mission as a faithful worker. With his brethren he was always the courteous gentleman and genial companion. Part of the time he was an instructor in the Batticotta Seminary. For a while he was connected with the Madura Mission.

SAMUEL HUTCHINGS.

ORANGE, June 18.

XVII. BOOK AND LITERARY NOTICES.

LANGUAGE AS ILLUSTRATED BY BIBLE TRANSLATION, by Robert Needham Cust, LL.D. Trübner & Co., London, Eng. This is a treatise of 86 pages, a work of much ability and of very great interest. The spirit of the author, and of his work is well expressed in his dedication of the treatise to his colleagues on the committee of the British and Foreign Bible Society in saying he "*has only one greater delight than the study of language, and that delight is the study of the Law of the Lord, and in these pages both studies and both delights are united.*"

The treatise brings to view the various languages into which the whole Bible or parts of it have been translated, first dealing with the languages of Europe, then of Asia, then of Africa, the Islands of the Ocean, and of North and South America in their

order. A page of his treatise will give a better idea of its character, aim and execution than we can otherwise impart to the reader. We will take it from his sketch of Bible translations for Africa, thus :

We turn to Africa, the Dark Continent, where ever since the days of Aristotle there has been found

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always something new, something strange, something unexpected, and unique, Pyramids and Obelisks, Snow-capped Mountains on the Equator, and imperial Rivers ; in one part of the Continent language so diverse that near neighbors cannot understand each other, in another part one great Family of more than a hundred congeners, marvellous in symmetry, and capable of expressing from their own word-store every shade of human thought. In that Continent we find populations cheerfully flourishing under oppression, which would have extinguished any other ; boundless prairies, unlimited capabilities ; thousands of miles of water-way ; Cannibalism, Human Sacrifices, deadly sorcery, grotesque customs, and abominable crimes. Last century Europeans were content to play the part of man-stealers, and traffickers in black ivory : in this century the scramble for Africa itself has commenced, the most shameful spoliation, and heartless conspiracy to destroy the souls and bodies of millions by the boundless import of spirituous liquors, arms, and gunpowder. It is well indeed that the Religious world, of every Protestant sect and denomination, has striven to supply the same antidote, the Bible, and give the Negro a chance of Education, Civilization and Salvation, physically as well as spiritually.

The three great Bible Societies have not been found wanting. Of the Semitic Family of Languages, Editions of the Ancient Ethiopic, and the Modern Vernaculars of Amháric and Tigré have been supplied to the people of Abyssinia. Of the Hamitic Group, the Bible has been published in whole or in part in the dead and Liturgical language of the Koptic, and progress is being made in translations for the benefit of the Kabáíl of Algeria, and the Shilha of Morocco in the Riff Dialect. For the Hamitic tribes of Abyssinia portions have been published in the Language of the Bilin, *alias* Bogos, and the Dialect of Agau, spoken by the Falásha Jews, who occupy the anomalous position of not being Semitic either in blood or in speech. For Galla-land, that comparatively unknown Region South of Abyssinia, portions of the Old Testament and the New Testament are ready in three Dialects. Of the Nuba-Fulah Group, the Gospel of St. Mark, in the Fadidja Dialect of the Nuba, prepared by Professor Lepsius, has been published, and a translation of a Gospel in the Futa-Toro Dialect of the Fulah is in Manuscript.

Having in this way compassed the entire world, our author arrives at a total of 325 languages, Dialects, and Patois, which are represented by some portions of the scriptures translated for evangelistic purposes. From his tables we learn that 266 of these are *Languages*, the remaining 59 being Dialects or Patois.

In the Records of the great Bible Societies and their accumulated treasures, Mr. Cust has had access to all needed authorities and data, and we accept the results of his labor with much thankfulness. At the same time he will not fail to appreciate our kind intent if we point out two or three sentences which seem to us a little at fault. On page 10 we read : "Dr. Pinkerton had been

expelled from a Mission in a quiet corner of Russia. Messrs. Henderson and Patterson could not find a door open to them in India. In the day of Judgment the action of the Governments of Russia and India, which set those three great men free to do the marvellous work, which they accomplished, [in forming new associations and arranging for new Bible translations] will be counted to them for righteousness!"

If the expulsion of Dr. Pinkerton from his Mission will be accounted to the authorities of Russia for righteousness, and the exclusion of the Gospel and Missionaries from India be accounted to the East India Company for righteousness, then must not Joseph's sale into Egypt be accounted unto his brethren for righteousness, and the betrayal of the Son of God with a kiss be accounted unto Judas for righteousness on the same principle? When God overrules the wrath of a wicked man and makes it promote his own praise and glory, is the wicked man to have credit for the result which was farthest possible from his aim and motive?

On page 11 we read: "India once excluded the Bible, and we must not blame the cautious statesmanship of that early period." Why not? Had not the British Statesmen of 80 and 90 years ago seen enough of Christianity and the Bible to know better than to exclude them from the millions of idolaters in India, in direct opposition to the command of Christ to make his Gospel known to "every creature" of the human race? Will *God* hold them blameless?

On page 53 we read: "Again, such [Bible] Societies show that Christianity can exist without any ecclesiastical organization," &c. Not at all, good brother. On the other hand, all Bible Societies are the direct outgrowth of the churches and Christianity. But for the churches no Bible Society had ever existed. The church of Christ is the one divine institution sanctioned and instituted by Christ Himself. Better part with all Bible and Missionary Societies in existence, that are not under the immediate and direct control of the church, than to part with the church, or allow them in the least to overshadow the church. Any words disparaging the church of Christ are as much out of place in a treatise on Bible Societies and translations as would be words disparaging the Eucharist, or any other Bible doctrines, or even Christ Himself.

REPORT OF THE COMMISSIONER OF EDUCATION—1884-1885.—This Report is the last one prepared by the late Commissioner, General Eaton, though he was not relieved from his duties till August 6, 1886. It bristles with most valuable and important facts and figures through all its 1165 pages. We can indicate only a very few of these in briefest possible terms.

<i>The school population</i> in 38 States and 10 Territories is	17,169,381
<i>The enrollment</i> in the public schools of 38 States and 10 Territories is	11,169,933
<i>The average daily attendance</i> in 35 States and 9 Territories is.	6,520,300
The number of public school teachers in all States and Territories, Idaho excepted	319,549
Total annual income for public schools, in all States and Territories, Kentucky excepted	\$113,521,895
Total annual expenditure public schools, in all States and Territories, Montana excepted	110,384,657

UNIVERSITIES AND COLLEGES.

Under the head of universities and colleges 365 institutions are reported as against 370 for the previous year. The following totals respecting these are brought into comparison with those of 1883-84 :

PREPARATORY DEPARTMENT.

	1883-84.	1884-85.
Number of instructors	829	924
Number of students	32,755	31,351
Preparing for classical course	7,466	6,794
Preparing for scientific course	6,037	5,874
Unclassified	6,090	8,128

COLLEGIATE DEPARTMENT.

Number of instructors	3,815	3,912
Number of students	32,767	34,377
Number in classical course	16,346	16,677
Number in scientific course	4,890	5,141
Number of special or optional students	2,429	3,020
Number of graduate students	778	869

PROPERTY, INCOME, & C.

Value of grounds, buildings, and apparatus	\$46,339,301	\$48,479,210
Amount of productive funds	50,881,894	56,827,917
Income from productive funds	3,018,624	3,915,545
Receipts from tuition fees	2,105,568	2,270,518
Receipts from State appropriations	784,270	932,635
Aggregate amount of scholarship funds	2,218,177	2,661,836

PUBLIC LIBRARIES.

The summary of statistics of public libraries includes 5,338 libraries as against 4,503 previously reported, and a total of 20,622,076 volumes as against 13,668,855.

TRAINING SCHOOLS FOR NURSES.

Thirty-four training schools for nurses report 153 instructors, 793 pupils, and 218 graduates in 1885; 3,320 pupils since organization; and a total of 1,188 graduates.

SCHOOLS FOR DEAF-MUTES.

Sixty-four schools for deaf-mutes are reported from 34 States and 5 Territories. These had 516 instructors and 7,295 students. State appropriations for the year amounted to \$1,299,000, and income from tuition fees to \$158,052. The expenditure for the year was \$1,439,739.

The Commissioner observes that deaf-mutism increased rapidly in the decade 1870-80, and at the same rate of increase there will be 150,000 deaf-mutes in the country in 1900. To educate 40 per cent. of this number, or 60,000, the present provision would need to be greatly increased. The figures not only suggest this need, but also the importance of using all possible means to prevent the increase of the disability. To this end, as well as for the general advantage of deaf-mutes, the association of these with hearing children in special schools is advocated in many quarters. Such a measure was embodied in a bill passed by the Wisconsin legislature March 25, 1885.

To provide for the blind youth of suitable age, there are 32 institutions in the United States, to whose support every State contributes. Some of these are finely endowed, fully equipped, and amply provided with instructors. Others are doing excellent work with insufficient means and appliances, their lack being largely supplied by enthusiasm and ingenuity.

The statistics given of "*Education in Foreign Countries*," are valuable though by no means so full and complete as desirable.

The Pansy for June, D. Lothrop & Co., Boston, Mass., \$1.00 a year, is indeed a thing of beauty and a great joy to the little folks.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.—We are strongly impressed with the value and importance of this Institute and of the good work it is accomplishing. Its roll the past year shows :

Officers and Teachers	65
Colored Students	536
Indian Students	140
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Total	741

Industries taught : — “ Wood-working in many forms; blacksmithing and iron working; farming, Tailoring, dress-making, painting, machine-knitting, saddlery, shoe-making, tinsmithing, brickmaking, wood carving, horticulture, and domestic work of all kinds.”

PROFITS OF GENERAL GRANT'S BOOK.—The \$494,000 which Mrs. Grant has received from the sale of her husband's work represents seventy per cent. of the gross profits on the publication which have thus amounted to about \$706,600. The gross receipts from the sale of the work have amounted to not far from \$3,000,000. There have been sold 312,000 sets, at an average of probably \$9 a set, which foots up \$2,808,000 as a fair estimate of what the public has paid for this work. The skins of 7,000 goats and 20,000 sheep have been used for the covers of these volumes.—*The Book Buyer*.

AMERICAN COLONIZATION SOCIETY.—This useful society is still successfully prosecuting its work, though it would gladly have more means for enlarging it. Its receipts for 1886 were \$44,922.46; one hundred and ten Emigrants were given passage in the bark *Liberia*, and 107 in the Bark *Monrovia*—most of them sober and industrious agriculturists. Forty-six of them were church communicants. These make up a total sent out by this society, since the civil war, 3,900, and a total from the beginning of 15,898, besides 5,722 recaptured Africans, which the society induced U. S. Government to send back and settle in Liberia.

Hon. C. T. O. King, Mayor of Monrovia, testifies as follows :—

“ AGRICULTURE.—Our agricultural progress, especially as to the production of sugar and coffee, is encouraging. The forests are giving way before the energy and march of civilization, and with marked effect upon the climate. Our rainy seasons are not so long nor the waterfall so heavy as formerly, and the general health is much improved.

“ COMMERCE.—The depression in trade throughout the world has unfavorably affected this Republic, and caused a considerable falling off in the National revenue. Our merchants have endeavored to contract rather than expand their business, and are anxiously waiting for a revival of trade in Europe and America, so that they may participate. Leading minds are desirous of extending trade in the interior, but the low price of African products abroad does not justify the venture.

“ EDUCATION.—The schools of low grades are doing very well, and those of the American Colonization Society at Brewerville and Arthington are in a highly prosperous condition, and are yielding satisfaction. The educational work carried on by the Episcopal mission at Cape Mount promises largely for the future of Liberia. Bishop William Taylor has commendable schemes for reaching and instructing the natives. The colored Baptists of the United States have begun an important educational work on the beautiful lake east of Cape Mount.

“ THE COLLEGE.—Extensive repairs are being prosecuted on the College building. Meanwhile, Professor Freeman, the acting president, will visit America to recruit his health. A revival of religious interest prevails in the Methodist and Baptist churches of the Republic.”

Alden's Handy Atlas of the World.—Multum in Parvo, surely, and a very precious Multum, as well.

ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE.—One of the most extraordinary literary enterprises of the age is the work which bears the above title.

The specimen pages which the publisher sends free to any applicant, shows the type which is used—a good clear-faced Brevier; also the form—"Ideal," for convenience, easy for the eye, handy to hold. The volumes will average about 640 pages each, and there will probably be about thirty of them—the "manifold" number will not be inconvenient; when you consult a Cyclopedia you are supposed to know what "title" you are looking for; the lettering on the back of each volume tells you at a glance what titles will be found within, so you do not look in the wrong one—and the volumes are so "handy" you quickly turn to the sought-for page.

There will be several thousand illustrations—no "mere pictures," but everything of importance that will serve to illustrate.

THE MANIFOLD CYCLOPEDIA is to be much more than a "Cyclopedia of Universal Knowledge;" it will embody also a Dictionary of the English Language—including every word which has any claim to a place in the language. How often you have consulted Appleton's or Chambers's or Johnson's Cyclopedia and failed to find the title you were looking for—then consulted Webster's Unabridged and were successful; the word belonged to the Dictionary rather than to the Cyclopedia. Or you have consulted Webster, and found little more than a mere definition of the word—you must go to the Cyclopedia for details of knowledge. Or, more probable than either of the foregoing suppositions, you do not own either a first-class Cyclopedia or a first-class Dictionary, or only one of the two, because of their prohibitory cost, so you "consult your imagination" and "go hungry" for lack of the few lines of print that would satisfy you! In the MANIFOLD CYCLOPEDIA you will find a survey of all knowledge which is illustrated by the English Language and its cost is within your reach, only 50 cents a volume for cloth binding, 65 cents for half morocco!

In this age of the world no general Cyclopedia or Dictionary can be in any proper sense "original"—each new compilation, if it has merit, is based upon the knowledge found embodied in all its predecessors. "Knowledge" as set forth in books can not be monopolized by "patent" or "copyright"—only the form of embodiment can be thus covered. The latest discoveries (or imaginings) of the scientists, the latest "finds" (or frauds) of the archaeologists, the latest theories of the political economists—all are subject to the "sight drafts" of the latest Encyclopedist. ALDEN'S MANIFOLD CYCLOPEDIA undertakes to combine in the most convenient and concise (and yet full) and economical form possible, the results of the scholarship of the world, up to the time of its publication. Availing itself most of the labors of its predecessors who have accomplished the best results, the MANIFOLD CYCLOPEDIA, draws more largely from Chambers' than from any other of the family of Cyclopedias, and more largely from Stormonth than from any other of the family of Dictionaries—the Chambers's is an acknowledged model for a Cyclopedia; but it is adapted particularly to England rather than to America; Stormonth is the acknowledged peer of Webster, Worcester, the Imperial, and Murray, as an authority, but without a peer in the combined qualities of conciseness, clearness, and accuracy of learning. No authorities, however, are blindly followed, but effort is carefully made to bring all matters to the generally accepted standard of the most eminent American, rather than foreign, scholarship.

Editorial talent second to none in America, in *experience* and *skill* is engaged in the conduct of the work; the publisher's past experience in Cyclopedia making (notably in The Library of Universal Knowledge, now known—trebled in price—as the International Cyclopedia) is good basis for the pledge he makes to his patrons that *The Manifold* shall be inferior to no other Cyclopedia in any of the important qualities of a popular guide to knowledge. Specimen pages free, or a specimen volume may be ordered and returned if not wanted. JOHN B. ALDEN, Publisher, 393 Pearl Street, New York.



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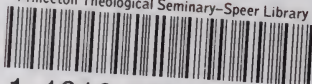
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